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Half a World to Home (Page 11)

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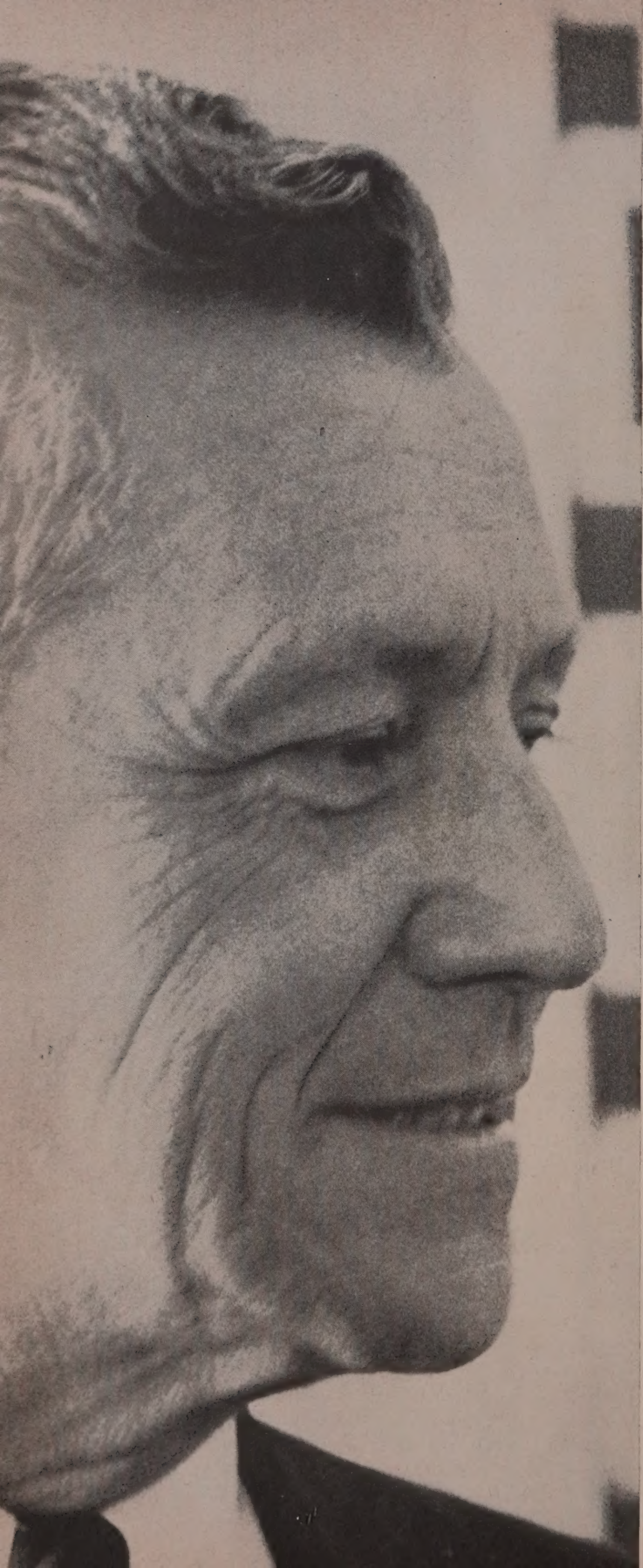
WHEN OUR FAITH IS
ON TRIAL Charles Mali



COLLIN

By **MILTON E. MAGRUDER**

SOME time during the second day when all the opening preliminaries are out of the way, a lean, tanned and soft-spoken Southern politician will step to the rostrum in the giant Sports Arena in Los Angeles and take over as Permanent Chairman of the Democratic National Convention.

The man who will wield the gavel during the crucial hours in which the Democratic Party adopts its platform and selects its presidential nominee is a fifty-one-year-old Episcopal layman who has courageously expressed his deep religious convictions to help dampen the fires of racial tension in the South.

Governor LeRoy Collins of Florida, like many other Christians North and South, firmly believes that enforced segregation is undemocratic, unrealistic, and "morally wrong." What has boomed him to national prominence is that he has said so bluntly to his fellow Southerners.

The Governor also firmly believes that enforced integration is wrong; that tolerance and understanding between Negroes and whites must come before the explosive problem can be solved.

His credo can be summed up in three sentences from among the thousands he has uttered and written on the subject: "We need more rea-

F FLORIDA

He Dares To Be Different

ı and less emotion. We need more
e and less hate. We are all the
ildren of God.”

Opponents brand him a “traitor
Southern traditions.” Supporters
l him as a “moderate,” a “middle-
the-roader,” a “New Voice of the
uth.”

The Governor shrugs off the “trai-
” label as the price he must pay
standing by his conscience. While
does not like the others partic-
ırly, feeling as he does that labels
not very handy, he would settle
“constructive” if one is really
eded.

When the lunch counter “sit-in”
monstrations rocked the Southland
rlier this year—and almost pro-
ked a riot in his home town of
llahassee — Governor Collins
pped in with a statewide radio
d television appeal for reason and
od will.

He told his listeners frankly that
was “morally wrong” for stores that
lcome Negro trade in other de-
rtments to refuse to serve Negroes
od at their lunch counters. Legally
ht, yes; but “morally wrong.”

He also told them that the often
peated claim that there would be
problem if “colored people would
st stay in their place” is neither
ıristian, democratic, nor realistic; that “we can never stop Americans from struggling to be free.”

He announced then the formation of a statewide interracial committee to get whites and Negroes together to discuss their joint problems, to try to work them out.

The tanned and graying first son of the Sunshine State, who smiles easily and often, thinks carefully ahead while he’s speaking, and lets the words flow out slowly, softly, and straight from the heart.

In a recent conversation, for example, he said he set up the Florida Interracial Committee so both sides could “look at things in a constructive way, talk them out and fight them out around a table, and not in the streets.”

“When there is division, there is suspicion, there is fear, there is distrust, and ultimately there is hate,” he said. “Hate consumes and destroys.”

Statements such as these, plus his public record in the cause of better race relations, were factors in his selection for the influential post as presiding officer of the Democratic National Convention.

His “sit-in” talk also started a trial balloon—which he quickly deflated—to have his name offered to the convention as a nominee for Vice president. He said he had no Vice-Presidential ambitions whatever; that he would not have accepted his job at the convention “with one eye cocked on something else.”

It also earned for him the National Interfaith Award, a coveted honor bestowed annually by a group representing Christians and Jews for distinguished contributions to the brotherhood of man. The Interfaith Committee has as its honorary chairman another well-known politician—Richard M. Nixon.

The Governor, who proudly wears a gold miniature map of Florida in his coat lapel, and his wife, the former Mary Call Darby, have family roots that go deep in the “Old South” area of North Florida. The Governor is the son of a Tallahassee grocer and the grandson of a circuit-riding Methodist preacher. Mrs. Collins is the great-granddaughter of Richard Keith Call, one of Florida’s earliest Territorial Governors, who at one time served on Andrew Jackson’s staff.

Governor Collins, a lawyer as well as a politician, has scored a number of notable “firsts” in his twenty-four years as a public servant—eighteen years as a member of the State Legis-

continued on next page

lature, and six as Florida's Chief Executive. For one thing, he is the only Florida Governor ever to serve two consecutive terms.

He may also be the first man in U. S. history ever to move across the street when elected to the State's highest office. With his wife and the youngest of their four children, he divides his time between the Executive Mansion and "The Grove," a stately old Southern mansion built by Mrs. Collins's great-grandfather back in the early 1820's on a wooded hill directly across from the Governor's Mansion.

Except for family get-togethers, living is relatively quiet now at "The Grove" and the Executive Mansion—and will become more so in the fall.

Lieutenant (j.g.) LeRoy Collins, Jr., twenty-six-year-old graduate of the U. S. Naval Academy at Annapolis, is on submarine duty with the Navy, and makes his home with his bride of a year in Charleston, South Carolina. Daughter Jane, twenty-two, is engaged to John Aurell, a U. S. government employee, and plans to live in Washington after they are married this fall. Mary Call, eighteen, will be off to college, leaving daughter Darby, ten, as the only child at home.

The Collins family gathers for a portrait. Seated on the sofa are Governor and Mrs. LeRoy Collins. Standing behind them are LeRoy Jr., and his wife. Seated on the floor are Jane (left), 22, Darby (center) 10, and Mary (right) 18.

The Governor had a pleasure few parents can enjoy last month when, within one week, he presented diplomas to his two oldest daughters. He delivered the commencement address when Jane was graduated from Randolph-Macon Women's College in Lynchburg, Va.; spent three days in Washington "boning up" on his Convention job, and then rushed back to Tallahassee to be on hand when Mary Call was graduated from high school.

The family has worshiped together at St. John's Episcopal Church in Tallahassee for fourteen years. The Governor was born and raised a Methodist; his wife, an Episcopalian. After they were wed, the Governor continued to worship and teach Sunday school at the Methodist Church, while Mrs. Collins attended St. John's. As the children began to arrive and grow, it was agreed—and the ministers of both churches gave their hearty blessings—that the family should worship together at St. John's. The Governor was confirmed with LeRoy, Jr., in 1946.

Whether he is at home or traveling, the Governor makes it a point to be in church every Sunday. His frequent trips give him a chance to do something he particularly enjoys—attend different Episcopal churches in many different parts of the country.

But Sunday attendance, the Governor adds quickly, is only a part of being an active lay Christian.

"Christianity is meaningless unless it is reflected in our everyday life every day," he says. "Religion is our most vital and effective force for morality. It restrains us from deception, from cheating, from taking what is not ours, from injuring our fellow man. It causes us to speak and seek the truth, to administer justice, to love our fellow man."

In his youth, Governor Collins was a grocery clerk, a delivery boy, and a bank teller, but these were only sidelines to help him reach his real goal in life—a career in law and public service.

After preliminary studies in T
lahassee's public schools and at
Eastman School of Business
Poughkeepsie, New York, he recei
his law degree from Cumberla
University in Lebanon, Tenness
in 1931, and was admitted to
Florida bar the same year. He a
holds degrees from Rollins Colle
Southern College, and Florida St
University.

In 1934, he was elected to
first public office—a seat in the St
House of Representatives where
served for six years. He moved o
to the State Senate in 1940 to
an unexpired term. His eight
years as a legislator were interrup
only once—when he resigned fr
the Senate to serve a two-year hi
in the Navy during World War II.
1953, he was voted by his Sen
colleagues as the chamber's "m
valuable" member.

His very first case as a struggl
young country lawyer may have
something to do with the frank
open manner he has used in
proaching problems. The Gover
likes to recall the incident.

He was approached by a far
whose cow had been killed by a S
board railroad train. Although
couldn't find the papers, the far
said it was a pure-bred registered
and not one of those old scrub c
that were quite common in Flo
in those days.

He took the case, and immedia
found himself facing a battery of
railroad lawyers. They countered
every argument, and things went fr
bad to worse. Among the tel
arguments, true or false, he rec
was that the "best way to bree
pure-bred animal was to take an
scrub cow and mix it with a Seab
locomotive."

Things were pretty grim whe
came time to sum up for the jur
and the farmer leaned over and w
pered: "Tell 'em the railroad h
lot of money and can afford a lo
high-priced lawyers; but that I'
poor farmer and have only y

"I told them that," the Gover
remembers. "Probably out of s
pathy, the jury gave us $500
that old cow." *continued on pag*

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The Rt. Rev. Arthur C. Lichtenberger
Presiding Bishop

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FOR YOUR INFORMATION

* * * * * * * * * * *

THE COVER introduces us to two young members of the Old Believers—a much-persecuted group of Russian Orthodox refugees who have at last found a home on the rich frontier of southern Brazil. For more about this unusual group which Episcopalians have helped settle, see page 11.

The Board and the editors are pleased to announce that with this issue of THE EPISCOPALIAN, the regular circulation has reached sixty thousand. This represents a tripling of the magazine's individual paid subscription list in three months. This fact of growth will allow us to continue printing on a rotary web press and to effect savings in paper and production costs. Again, we thank the bishops, clergy, and lay persons whose interest and enthusiasm are making this possible. We will do our very best to serve you as an extension of the Church in the home.

ADDITIONAL parishes and missions sending THE EPISCOPALIAN into the homes of all their contributing member families are: Trinity, Baton Rouge, La. (the Rev. A. Stratton Lawrence, Jr., rector), 857 communicants; St. Mark's, Crossett, Ark. (the Rev. C. B. Hoglan, Jr.), 88 communicants; Grace, Port Lavaca, Texas (the Rev. Thomas A. Hardaway, rector), 176 communicants; St. Andrew's Mission, Edgewater, Md. (the Rev. Carl B. Harris, vicar); St. Andrew's Mission, Robstown, Texas (the Rev. Joseph J. Miller, Jr.), 52 communicants; and Trinity, New Orleans (the Rev. W. S. Turner, rector), 1,742 communicants. We also welcome our first Parish Plan church outside the continental United States—St. Elizabeth's, Ketchikan, Alaska (the Rev. Cameron Harriot), 78 communicants. When a parish or mission subscribes for all of its contributing families, the cost per subscription is $2 instead of $3.

SEEING that the political conventions are now upon us we thought that you might be interested in reading about a man whose face will be familiar to tens of millions by the end of the month—Governor Collins of Florida. Milton Magruder, the author of this close-up,
beginning on page 2 is a veteran
with United Press Internation
Washington, D.C. Mr. Magrude
his family are members of St. A
Church, Washington, where the
service editor is a vestryman.

DR. CHARLES H. MALIK's article,
Our Faith Is On Trial, page 7, is
from a talk that he gave recent
fore the General Assembly o
United Presbyterian Church i
U.S.A.

JOHN GARRETT, who writes abou
photographs the Old Believers on
11, is an Australian now servi
director of information for the
Council of Churches in G
Switzerland.

COLLECTING material for "The B
Called to be Leader," page 16,
the editors earlier this year to
states in two months. The consecr
appearing in the photo story took
in this order: Suffragan, Calif
February 2; Missionary, Nevada,
ruary 4; Diocesan, Western Mic
February 24; Coadjutor, North
lina, May 13. With the consecrati
Bishop Fraser, there are now
200 living bishops in the Epi
Church. Of these, 100 are s
dioceses and districts, five are c
tors, and 24 are suffragans. Th
are retired.

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In the August Issue:

WINDOW ON WASHINGTON
IN LINE OF DUTY
POWWOW AT NIOBRARA
MISSIONARY AMERICAN (III)

WHEN OUR FAITH IS ON TRIAL

In the midst of too much world tension there is too little spiritual tension, says one of the world's great Christian statesmen

By CHARLES H. MALIK

OTHING is closer to our life than faith in Jesus Christ. we have it, we know how crucially important it is in lives; if we do not have it, we live estranged in a state permanent torment. If we have it or if we do not have faith in Jesus Christ is the first and last meaning of life. I do not care who or what you are; I put only question to you: do you believe in Jesus Christ?

Faith in Jesus Christ is not something we acquire e and for all and then carry for the rest of our lives the manner in which we carry our bodies or the color our eyes; faith in Jesus Christ is being constantly put the test; it is daily under trial; we have perpetually to acquire it again and again. Thus we cannot take pride our faith as though it were thanks to us that we had it continue to have it; we must always turn to Him and with the Apostles: "Lord, increase our faith." For hout His faithfulness we will forthwith become faith-s.

One trial of our faith is that after 2,000 years the world is still so much un-Christian, and the Christians themselves are so faithless and so unworthy of the glorious name they bear. In their protected, sentimental complacency people do not know what I am talking about. They must come out of their comfortable shells into the wide open world to get the shock of their lives. The world with which we have to deal is largely un-Christian and even anti-Christian. We should first absorb the shock that the world will always be largely un-Christian, that the faithful will always be a very small minority, and that none of us can be absolutely sure that he belongs to that minority, before our faith is truly confirmed in us.

To live in a modicum of peace in this world, a Christian, for all his zeal, for all his missionary drive, for all his burning desire in obedience to the Lord to convert all men and all nations, must nevertheless accept the sad

continued on next page

WHEN OUR FAITH IS ON TRIAL

continued

lot of belonging to a permanent minority. This should not disturb him, because the possession of Christ and the fellowship of the Holy Spirit compensate for the loss of the whole world. His deepest joy and sorrow at the same time is that the others do not have the vaguest idea what they are living without. Faith must undergo and survive this bitter test.

UNLESS we pass this fiery test, we might fall into another temptation which could fritter away all our faith. We might become too much preoccupied with the world and its problems. Christians at times get themselves overworked about the state of the world. This is not a sign of faith but of the exact opposite. They should relax and trust Christ more.

We set about—with the best of intentions no doubt, and calling upon the power of Christ—to save the world from prejudice, ignorance, backwardness, corruption, injustice, war, sin: in short, from the grip of the devil. Christians in positions of responsibility, whether civil or ecclesiastical, must certainly try to do all this; they cannot face their Lord in His day having been unprofitable and delinquent in their tasks. But it is eminently possible to lose oneself in the cares and worries of the world and therewith to lose Christ. The cry of "Martha, Martha" keeps ringing in my ears when I behold people, including above all myself, busy day and night trying to save the world; especially as I am not sure that in our busyness we are adoring Christ enough; and our adoration of Him is the most important thing possible.

It is perfectly clear that we can save nobody and nothing if we are not first sure of ourselves. In these matters we can never bluff, we can never hide away our truth. To have the world *maddeningly* on our mind all the time is not the way to be sure of ourselves. It is rather the way to be distracted, to be unsure, to be impotently spread all over, for the world is completely uncontrollable and there is absolutely no end to what can and should be saved. The dike of corruption cannot be plugged at every point, because the points are infinite. And so to be busy at this point and that point and that other point is often the way of escaping and fleeing from ourselves and therefore from Christ. It appears that the contemplative method of Mary is preferable. I think it is the Marys more than the Marthas who are going to save the world, although the Marthas are indispensable in the process.

CHRISTIANS live in the world. Christ never meant them to live out of it. In the world they must work out their own salvation and as much of the salvation of
world as possible. They cannot wash their hands of
is going on in the world. On the contrary, they must
the most active interest in it.

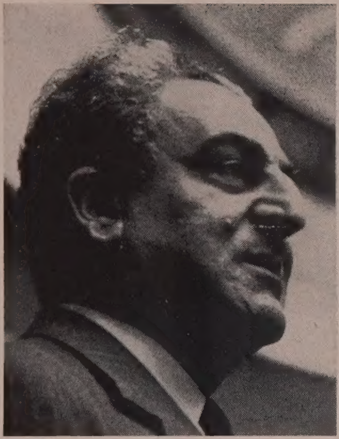
It could be said a hundred years from now, it m
be said in heaven right now, that the Christians, whe
by default or by folly or by sheer stupidity, or bec
they were comfortable and relaxed, lost in the com
tion for the souls of Asia and Africa in the sixties of
twentieth century. For this is a most crucial dec
Mighty forces are moving fast into whole spiri
vacuums. Nothing therefore is more necessary tha
rouse responsible Christians from their lethargy
slumber into both the infinite dangers and the inf
possibilities of the moment.

At the heart of the whole matter is faith in J
Christ. Do we believe in Him as passionately as other
lieve in their own ideas and systems? If we do, the
ought to do better than they. For we worship a Per
they worship an idea. We worship life and strength
love and victory; they worship negation and ha
Christ can do without us; He can raise up childre
Abraham from these stones; He may be doing s
ready in the vast spaces of Asia and Africa. An
if we fail Him it cannot be that He failed; we
only have proven that we are unprofitable serv
Nothing puts our faith to the ultimate test more
the concrete challenge that is facing us all in
and Africa today.

CHRISTIANS all over the world are now min
with other religions and outlooks and points of
more than ever before. Here lurks another trial. T
faith could be easily overwhelmed and overawed by
gods and religions and mythologies of Asia and Af
as well as by the new fads and outlooks sproutin
the West. Jesus Christ becomes one among many.
becomes even a weak one, one of whom we migh
ashamed. We begin to see the good in these other
looks—and there is plenty of it—and we lose our
on Christ; or, better, He lets go His hold on us.

The result is confusion, uncertainty and loss of f
You and I must know of cases where people began
the stoutest Christian faith, but upon prolonged mi
and exposure and living with other religions and
tures, they ended with the haziest notion of Jesus C
and began to preach some vague eclectic or panthe
or humanitarian form of religion. .

It is a bounden Christian duty to love and serve



Internationally known as a diplomat, scholar, and active Christian layman, Dr. Charles H. Malik is perhaps most familiar to Americans as former president of the United Nations General Assembly and former Lebanese Ambassador to the United States. He is now Professor of Government at Dartmouth College. A member of the Greek Orthodox Church, Dr. Malik has long been actively interested in the ecumenical movement.

v men, whether Christian or un-Christian; indeed ve and serve our enemies. It is our sacred duty to ote justice, give everybody his due, educate the ant, tend the sick, recognize the good everywhere, salvage and rejoice in the truth wherever we find it egardless of the error and darkness in which it may nbedded and with which it may be overlaid.

Jesus Christ exists, and if He is what we believe to be, what He Himself says He is, and as our rs have handed Him down to us for 2,000 years, I can only be loving and helpful and just and profit- to others through Him and with Him. I certainly do expect this to be understood by diplomats or poli- ns, or businessmen or philanthropists or educators are only what their name connotes; I expect it to be rstood by Christians who know and believe in s Christ.

pass on to another domain in which our faith is . There is considerable softness and complacency coming to a Christian. I do not mean Christians ld not enjoy to the full the benefits of industrial ization, especially as industrial civilization itself has n only in the bosom of Christian civilization. The tor of a thing is fully entitled to enjoy it. But we can ewitched and beguiled by what we enjoy; we can me too dependent on it. And that is absolutely un- stian; that is idolatry; that is worshipping the crea- rather than the creator. It was not only the ancient rews who constantly relapsed into idolatry; this s to be an incurable trait in original human nature. s the sense of abundance could kill our faith; and we cease to live by faith. And that is not just, for just shall live by faith.

here is not enough spiritual tension, not enough self- ching towards the end which is far away, not enough atology. People are quite satisfied with the world. they seek and get more and more of the same kind of g. There is not enough radical revulsion against the ld and its values, not enough despair of the world, not enough passage to the other side. This worldliness, this trust in man and progress, this self-satisfaction and self-congratulation, this relaxed rest in culture and civilization and human values, is most inimical to the health of the spirit.

We thus tend to think that this very culture and civilization in which we enjoy ourselves and take so much pride has created itself; that it subsists by itself and is self-sufficient. We thus lose sight of how much it owes Christ. There seems to be an inexorable fall in the nature of things; namely that, left to itself for long, without crisis and without judgment, the creature tends to forget the Creator. Man apparently cannot act except after God has acted; cannot approach God except after God has approached him. This is perhaps the most original of all sins: the slothful inertia of being whereby the source and ground of all being is forgotten. Trial, temptation, suffering, chastening, death, the Cross; these then appear to be necessary in order to remind us who we are.

THE ecumenical movement provides another field for the testing of our faith. There is the National Council of the Churches of Christ in this country. There is the World Council of Churches. There is the Pope's announcement last year that he would call shortly an Ecumenical Council to examine, among other things, the question of unity. The Ecumenical Patriarch Athenagoras I has been working hard to see how the Orthodox Churches may be brought together and how the cause of general Christian unity may be furthered. Important discussions have been going on lately, in books, in magazines, and in private circles, on this theme. There is therefore an apparent urge among Christians everywhere to see if they could not come closer together.

Side by side with this, there is an evident withdrawing of each communion into the sources of its own independent strength and belief, a tenacious if not a violent

continued on next page

WHEN OUR FAITH IS ON TRIAL

continued from page 9

holding to what it knows and has received. A sincere urge towards unity, yes; but also a desperate clinging to your tradition lest you let go some truth that Christ has vouchsafed you. I myself can bear witness that I never was so conscious of the infinite wealth of what has been handed down to me in my own Orthodox tradition as I am now; and yet I pray day and night for the unity of those who have been baptized in the name of the Father, of the Son and of the Holy Ghost.

Now this is a dialectical situation: in wishing and seeking unity we at the same time become exceedingly jealous of the trust which Christ has been pleased to commit to our keeping. I myself believe this is exactly as it should be. No unity based on sentiment or compromise or politics or human considerations is worthy of the Lord we know and worship. We may seek and accept only the unity He wants. And therefore we cannot and we should not lightly yield on any matter that we honestly regard as central to His will.

When such a dialectical situation arises, it is then that there is lots of hope. For the unity that is going to come about is not our making but His making. It is a fact, which will control all our further strivings, that we were one up until 1054. We must therefore have faith that unity is His will and that He will consummate it in His own way and His own day precisely through the tension arising from each one of us holding firmly to what he knows and yet all of us yearning from the bottom of our hearts for the unity of the Body of our Lord. And I sometimes have the feeling that some people do not want unity, do not really believe in it, but rather feel that disunity is a good thing. What is needed therefore is faith, faith in unity. I am sure Christ then will intervene.

I spoke at length with Athenagoras I on this matter. I spoke at length with Pope John XXIII and the Cardinals most directly concerned. And I spoke at length with the leaders of the World Council of Churches and other Protestant leaders. I submit to you the following as my present views and findings on this exceedingly pregnant moment in the history of the Church:

(1) The impulse to unity is genuine by all concerned: there is a refusal to take the existing disunity as a final and unalterable fact.

(2) People are attacking and suspecting each other much less, and their mood is: "We have had enough of this!"

(3) The Orthodox Churches are holding important conferences this summer, and there is some talk that some of the churches of the East will so redefine their position about the nature of our Lord that the Orthodox Church will then be able to accept them into her communion.

(4) Most intensive quiet studies and preparatio being carried out by the [Roman] Catholic Chur the whole question of unity.

(5) The World Council of Churches is treatir question of unity as one of its major themes this mer in Scotland and next year in India.

(6) If the new endeavors are tremendous, I you the old and new difficulties are also tremer and there is no power of darkness that will n thrown afresh against Christ and His kingdom.

(7) It would appear that the least that Christ e of us is to say nothing and do nothing and above to feel nothing that would hamper or obstruct th workings of the Holy Spirit; to study and go deepl this matter in all its aspects; to live in a positive st expectancy of great things; and when definite pro are put forward, not to reject them out of hand, l turn them in our mind for months and years befo take a final decision on them.

It appears that faith in Jesus Christ involves fa the unity of the Church. However I read the New ment, the Fathers and the Creed, I come to the conclusion. Our faith in Jesus Christ therefore is tested today, negatively by how much we belie Church unity and positively by the role we shall p the great opportunities which appear now to be op up before us.

OF course the greatest trial of our faith is our We are trying God all the time. And His long-su is simply incredible. They talk of proofs for the exi of God! We need no proof save the simple fact th body and nothing can stand us; therefore there m an infinite Being who does. We exist; but we are i sible; therefore a Being must exist to bear our im bility for us; that Being is God. The impossibility o proves not only the possibility but the absolute ne of God. And, what is more, our impossibility woul remained hidden from us (as theirs is indeed fr those who do not know Him), did He not choose and nowhere save on the Cross on a hill just o Jerusalem, in order to reveal our impossibility to us in freedom, to make us possible and bring us b Himself.

Jesus Christ is without sin and He is our Lord. the Christians can say this. All others are just as as, or they may even be much less sinful than, the tians, but they do not have somebody to look up t is without sin. It is not sin or sanctity that differen a Christian from a non-Christian; it is the Lord Christ.

ld Believers resettled in Brazilian colony turned out recently to greet Dr. Edgar Chandler (left), *director of the World ouncil of Churches' Service to Refugees, and Andy Mouravieff* (right), *South American director of WCC refugee work.*

HALF A WORLD TO HOME

One of the earth's most persecuted peoples finds a haven with the help of the Episcopal Church and other members of the World Council of Churches.

By JOHN GARRETT

The Old Believers have a home. Persecuted and uprooted three centuries, more than five hundred Russian Chris- ns are successfully grafting their heritage of ancient, un- ding traditions and religious freedom onto a Brazilian teau.

piscopalians, and others who cared in churches all over world, have effected this strange and most rewarding ture in population movement, with the aid of several gov- ments.

The saga of the Old Believers began in the seventeenth tury, when the Russian Orthodox Church put through stic reforms, modernizing and simplifying the services, in face of sharp opposition from some of the country's most us priests and laymen. When they would not accept the nges, the Old Believers were excommunicated and violently persecuted; but to this day they hold tenaciously to their beliefs and their worship.

After the Russian Revolution in 1919, groups of Old Believers stubbornly left their hunting and farming lands in Siberia to settle in Manchuria. When Communism was introduced into China, they turned toward Hong Kong.

This was a problem even for seasoned refugee workers, for after centuries of persecution the Old Believers would not hear of splitting their group. For them resettlement meant all or none. The World Council at last found a friendly government in expanding Brazil.

At last, in May of 1958, they surveyed the running streams and dark pines, the red gashed earth, and the dusty roads of the frontier plateau of Parana, in South Central

continued on page 13

In just two years, the Old Believers have built four villages, subdivided the land, and harvested their first crops of rice and buckwheat. Families load wagons with produce to sell at market in Ponta Grossa, five miles away.

HALF A WORLD TO HOME continued

Water is plentiful, but must be carried from the well-tended wells (left). *Pieter Kleinschmidt* (center), *the agricultural expert appointed by the World Council of Churches to advise the Old Believers, surveys the neat rows of bee with a young Old Believer farmer. At right, Mr. Kleinsc inspects the melon crop with an enthusiastic youn* azil, half a world away from where their wanderings egan.

With the aid of technical experts, tools, basic food supies, seed, equipment, and other necessities provided through e churches of the World Council, they built four villages d ploughed the virgin earth.

Like many communities that have suffered, the Old Beevers are extremely cohesive, and wary of the kind of auority that might misuse them. Their land is held and dided in common. Leadership changes every six months. ote is by hand or voice in the common assembly.

The long hair and beards, often hiding young faces, are onnected in their minds with the vow of the Old Testament azarite sects. Like Samson, they think long hair is the ark of a people set apart. They are not supposed to eat ith unbelievers, and to them everyone who is not an Old eliever is an unbeliever.

Icon painting and the transcription of sacred texts are rts preserved in the Old Believer group. Although the reent icons are not the finest, the artists try to keep the great arly traditions in their work. The Bibles and service books re finely copied in red and black.

On holy days and every Sunday morning, long before awn, the church resounds with the melancholy unison singg of the men and boys. Tapers burn before the iconostasis, ut there is no altar and there are no priests.

In the nineteenth century, when the last priests attached o the movement died, no bishops could be found to conserate more. The Old Believers now celebrate worship withut priests, and know most of the complicated services by eart.

The absence of Holy Communion is a sad feature of the Old Believers' religious life. They have carefully preserved emnants of the consecrated elements, but use them only in inute quantities. The dying receive communion, and when hildren are baptized one drop is added to the water in the ont.

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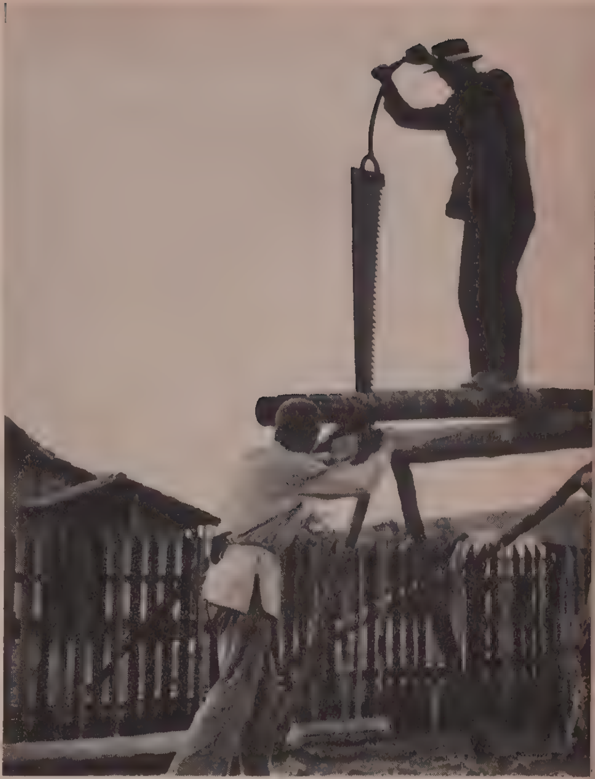


Primitive but effective, this method of sawing boards has seen much service in creating the numerous buildings completed in the four Old Believers' villages.

Clinging to old customs, such as the long hair and beard of the man above, the Old Believers are making a new home for the younger generation (right).

continued

Local Brazilian farmers teach the settlers to operate modern farm machinery provided for them by the World Council of Churches. One of the four villages is discernible in the background.

Every house, in true Russian style, has its icon and lamp, and the treasured books, carefully preserved through all the wanderings over the years.

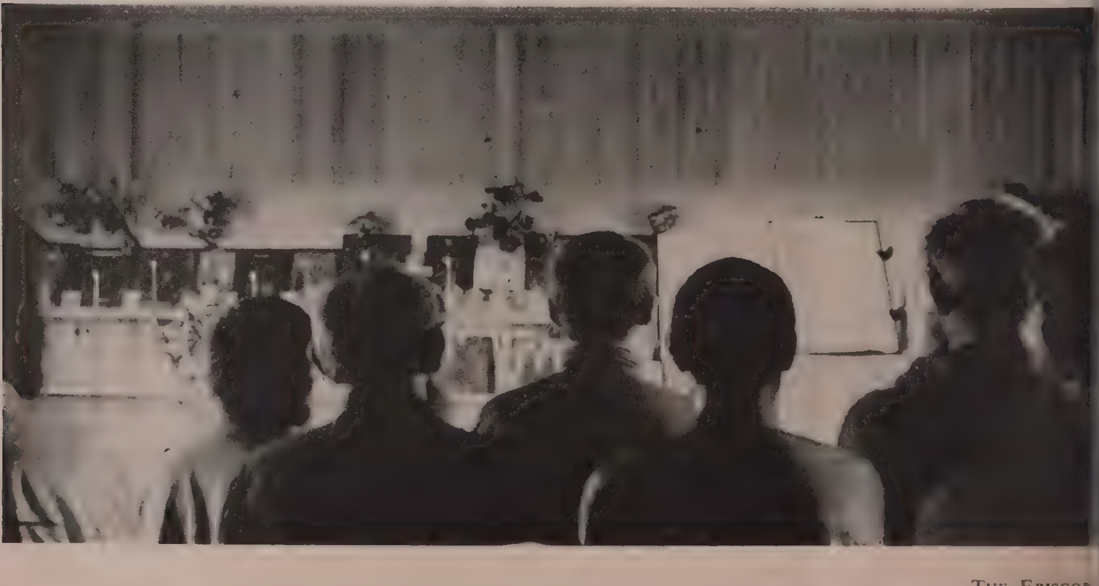
On Saturday night all work stops and the families go to the Sauna steam baths to prepare themselves for an all-night vigil in the church, followed by Sunday's rest.

On this quiet first day of the week, young and old have the leisure to examine what they have made in two years' hard work. They see the houses, the water mills, the sheds for their animals. They look through the windows at the waving green crops of dry rice and buckwheat; in their gardens, the sweet potatoes, soya beans, groundnuts and melons flourish. The cattle graze. The barnyard noises of ducks and pigs and chickens mingle with the sounds of the children's

But what of the future of their faith? A school is
built, in cooperation with the government. Will the Ol
liever children learn to be Portuguese-speaking Brazi
Will some of them marry Brazilians? Now that the
nearly self-supporting, will they draw other Old Bel
from China, from Turkey, even from the USSR, to
their new life? Already the churches of the World Co
have provided them with an additional three thousand
for new arrivals out of North China.

Every Old Believer who arrives must see his destiny
set of such questions. They are open questions. No
knows what the answers will be.

Tapers burn before the icons as men of the colony join in chanting the Russian liturgy, retained in an ancient form by the Old Believers.



"Because I was feeling under par, my doctor started me on Postum!"

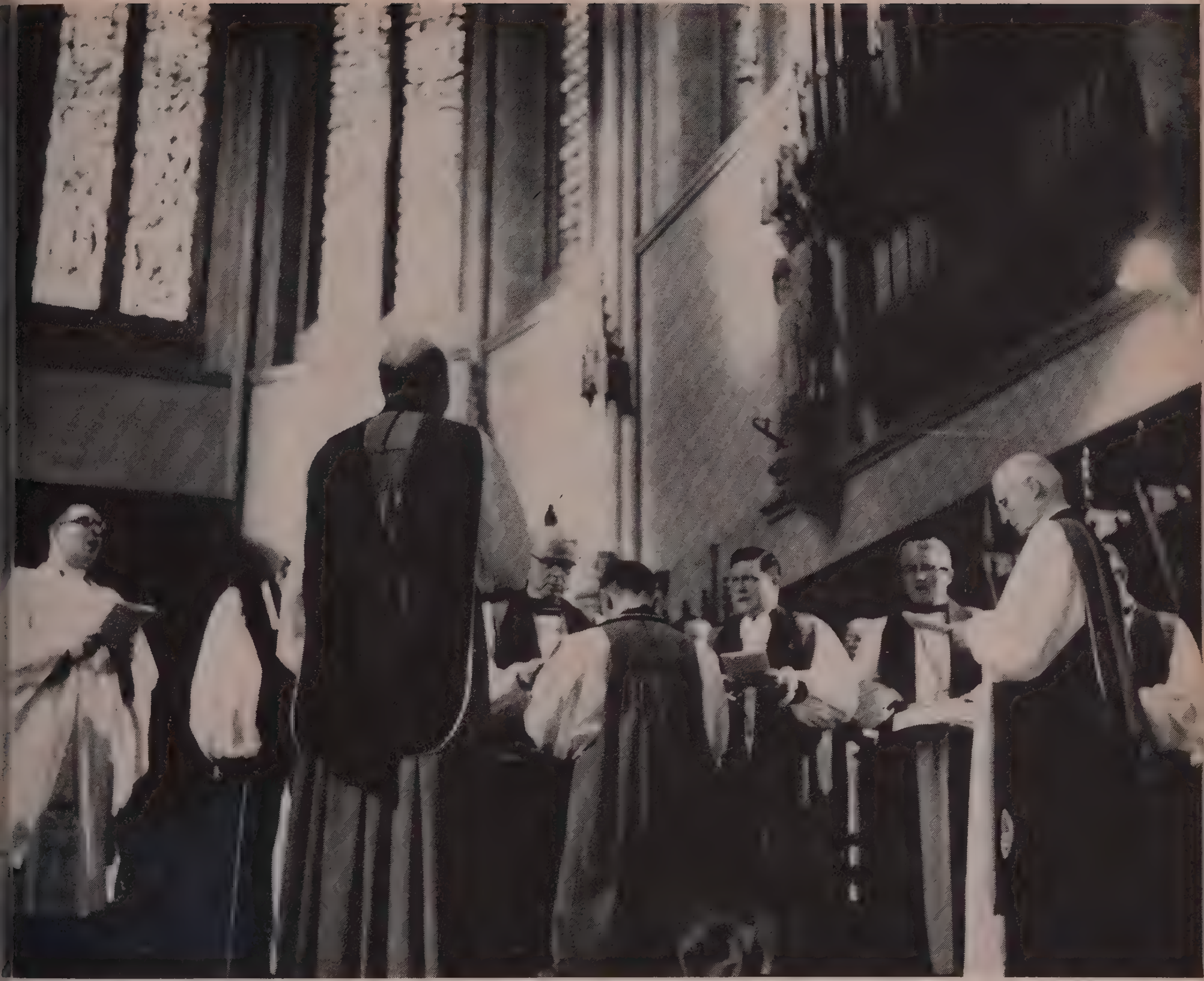
"Under par's a fine way to be on the golf course, but it's sure a dreary way to feel. You don't sleep well at night; you wake up feeling all worn out—and stay that way all day.

"The doctor said he'd seen a lot of people with my trouble lately. What was it? Too much coffee. He explained some people can't take all the caffein in coffee and suggested I drink Postum instead. Postum's caffein-free, can't irritate your nervous system and keep you awake at night.

"I tried Postum. It was no surprise that I started sleeping and feeling better. But Postum's good flavor was. Why don't you try Postum? You'll like it, too!"

Postum is 100% coffee-free

A product of General Foods



of the great and moving moments in the service of consecration is the singing of the ancient chant, *Veni Creator Spiritus* e, Holy Ghost, our souls inspire) just before the actual laying on of hands. Here, in the Cathedral Church of San Francisco, agan Bishop-elect George R. Millard of California (center) kneels before Presiding Bishop Arthur Lichtenberger, the Consecrator.

The Bishop: called to be leader

In the simple but majestic 1,900-year-old rite of consecration, the Church of God sustains its leadership through men set apart as bishops.

ucifer and a torchbearer await il for the start of procession St. Paul's Church, Winston- m, N. C., for the consecration e Rev. Thomas A. Fraser as Bi- Coadjutor of North Carolina.

WITH sister Anglican churches; the Orthodox, Roman, and Old Catholic Communions, and certain Lutheran bodies, the Episcopal Church believes in the historic apostolic ministry of bishop, priest, and deacon.

This heritage has come directly from Jesus Christ through the laying on of hands. Everyone shares in it: the bishop, through

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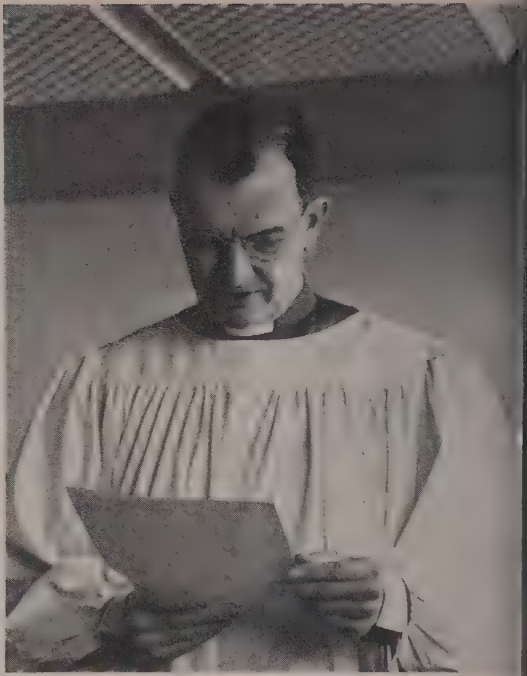


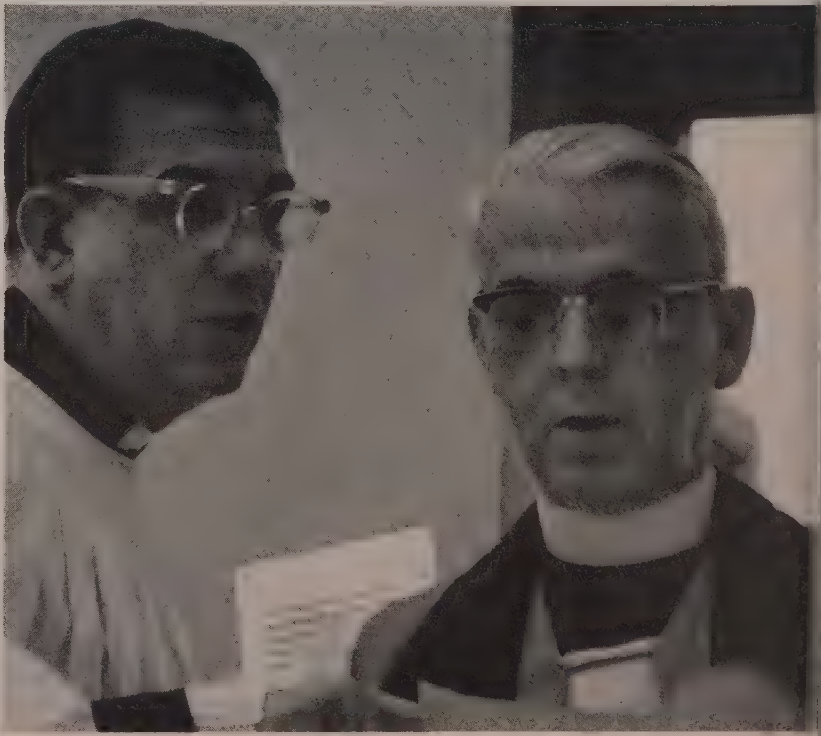
four bishops-to-be —and one who is— prepare for the service of consecration

SUFFRAGAN,
CALIFORNIA

The Rev. George Richard Millard (*left*) listens to the Presiding Bishop (*background, right*) in Diocesan House at San Francisco. Forty-six, and a native Californian, he is to become assistant to the diocesan bishop of California, the Rt. Rev. James A. Pike.

MISSIONARY,
NEVADA

The Rev. William G. Wright, dressed in white rochet, reads pledge of loyalty to Church which he and all bishops-elect sign before they leave robing room for service. Dr. Wright was elected by Church's House of Bishops to serve District of Nevada.



COADJUTOR,
NORTH CAROLINA

The Rev. Thomas A. Fraser Jr., (*left*), checks program with the Presiding Bishop before leaving to take his place in procession. Like suffragan, he becomes assistant to diocesan bishop; unlike suffragan, he is given right to succeed his diocesan bishop.

THE BISHOP *continued*

consecration; the priest and deacon, through ordination; the lay person, through confirmation.

The bishop, however, is the key person in this orderly passing of authority from generation to generation. It is he, and he alone, who can consecrate new bishops. It is he who must be present to ordain priests and deacons. It is he who must confirm those desiring to be communicants. A time-honored saying sums up the importance of the bishop in the Holy Catholic Church: "Where the bishop is, there also is the Church."

In the Episcopal Church, the office of bishop is elective. Only priests thirty years of age or older may be considered. The bishops must retire at the age of seventy-two. A bishop is always a bishop, with the right to consecrate, ordain and confirm, even though he may be retired, or working at one of several different posts in the American Episcopate. The word "Episcopal" itself means of, or pertaining to, bishops.

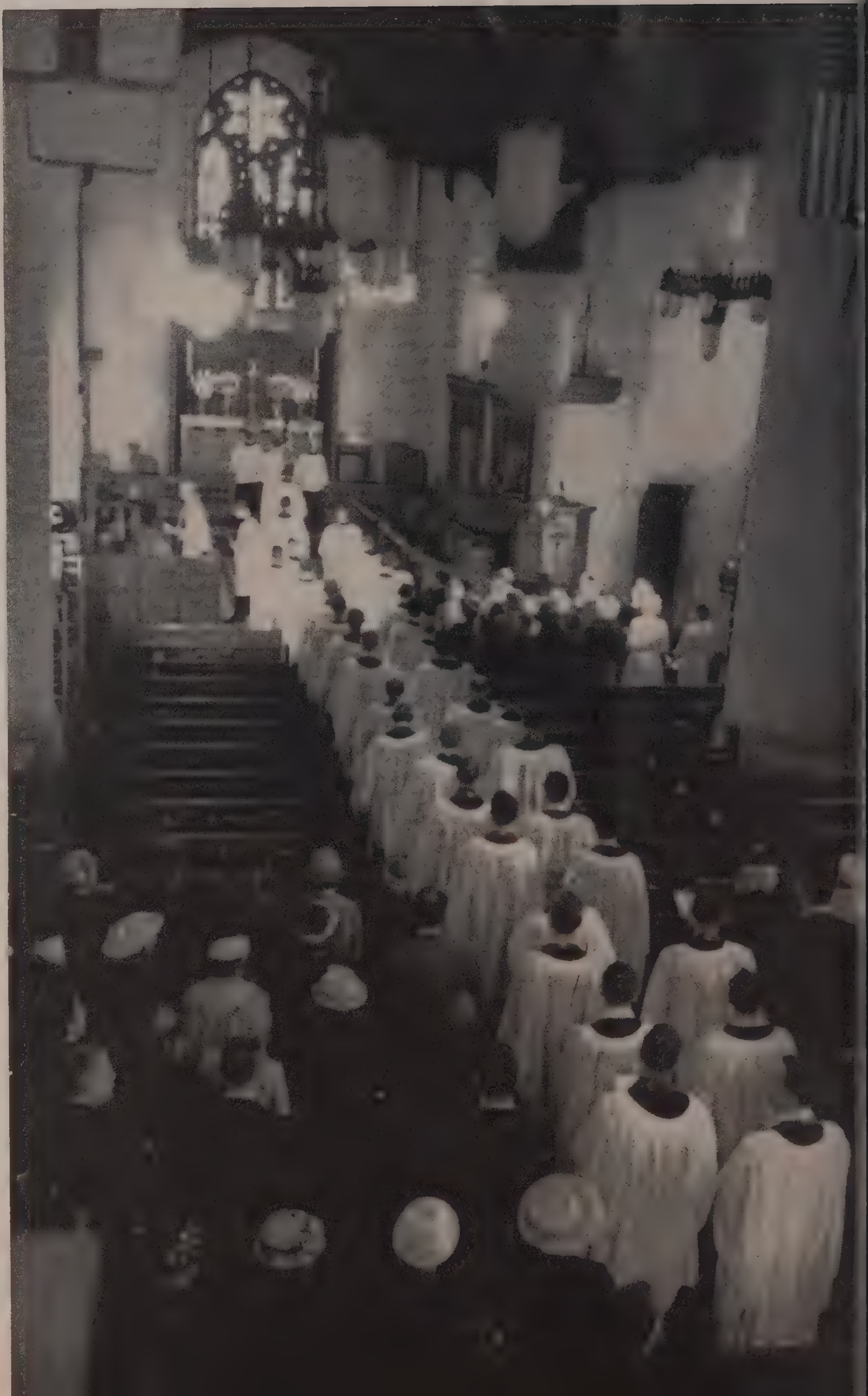
The Protestant Episcopal Church has five kinds of bishops: Presiding, Diocesan, Missionary, Coadjutor, and Suffragan. In the following pages, through the medium of the service of consecration, the roles of the five bishops will be indicated. ◀

SAN,
RN MICHIGAN
v. Charles E. Bennison
after reading a congratu-
message. He became the
shop of Western Michi-
nd the chief pastor of
sixty clergy and 22,000
alians. He was elected
cesan convention, like
an and coadjutor.

DING,
NITED STATES
Rt. Rev. Arthur Lichten-
was elected Presiding
of the Protestant Epis-
Church by the General
ntion, governing body of
urch, in 1958. He was al-
a bishop at the time, hav-
een consecrated as Bishop
utor of Missouri in 1951
ecoming Bishop of Missouri
2. As titular head of the
, he is chairman of the
of Bishops and president
National Council.

rocession into the church
. Bishop-elect Wright of
da (*fifth from left*) is fol-
by four bishops who will
art in the service.

The service of consecration begins . . .

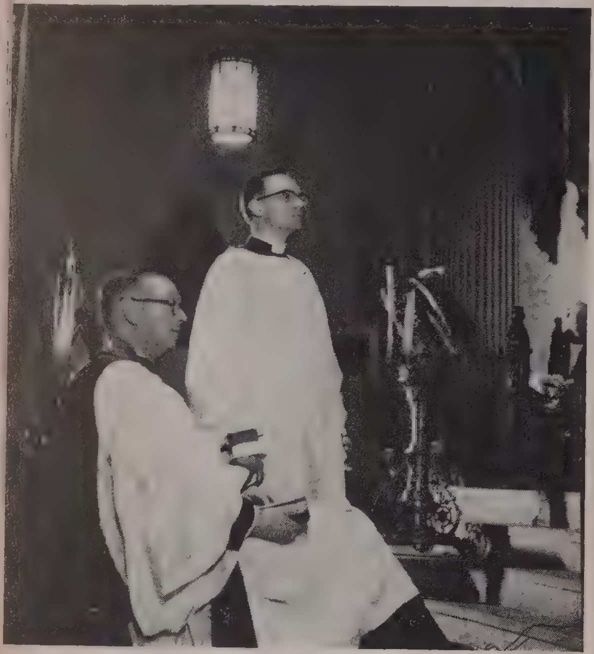


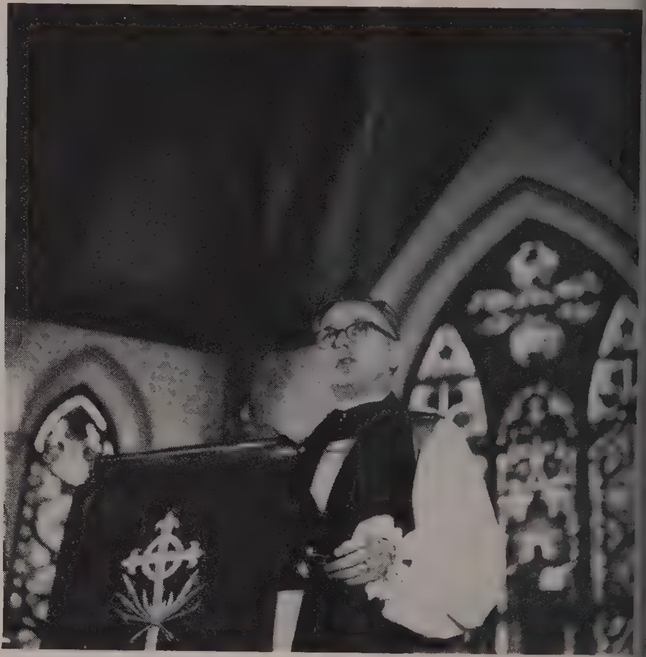
The procession enters the church. The column filling the center aisle at St. Paul's Church, Winston-Salem, is a special choir of diocesan clergy. Empty seats will soon be filled by the scores of persons still in procession. Some of these consecration processions number more than 150 including marshals, representatives of diocesan organizations, visiting clergy, and some thirty individuals who have official duties during the service. Usually less than eight bishops are consecrated each year. Bishop-elect Fraser had been rector of St. Paul's for nine years prior to his consecration.

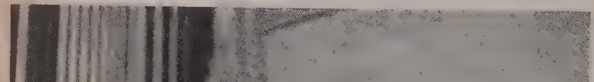
The service begins as though it were a regular celebration of the Holy Communion. Here, after the Collect has been read by the Presiding Bishop, the Epistle is being read by the Missionary Bishop of Spokane, the Rt. Rev. Russell Sturges Hubbard (*center*). Bishop Hubbard is standing in the sanctuary of the Cathedral in San Francisco. At the far right, opposite the choir members in the foreground, are the brass players who joined with the great organ in the preludes to the service.

Following the Gospel and the Nicene Creed comes the sermon and charge to the bishop-elect. Below, Bishop-elect Bennison of Western Michigan stands to hear the charge in the Cathedral at Grand Rapids. Seated is the Rev. Donald Cárey of Grand Rapids, an Attending Presbyter.

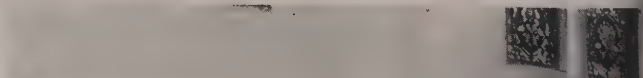
At right, the charge to Bishop-elect Bennison is given by the Rt. Rev. Edward C. Turner, Diocesan of Kansas. "This man has also been elected by the bishops, clergy, and laity of the whole Church," Bishop Turner said. He has "responsibilities to every man . . . everywhere . . . for whom Christ died."



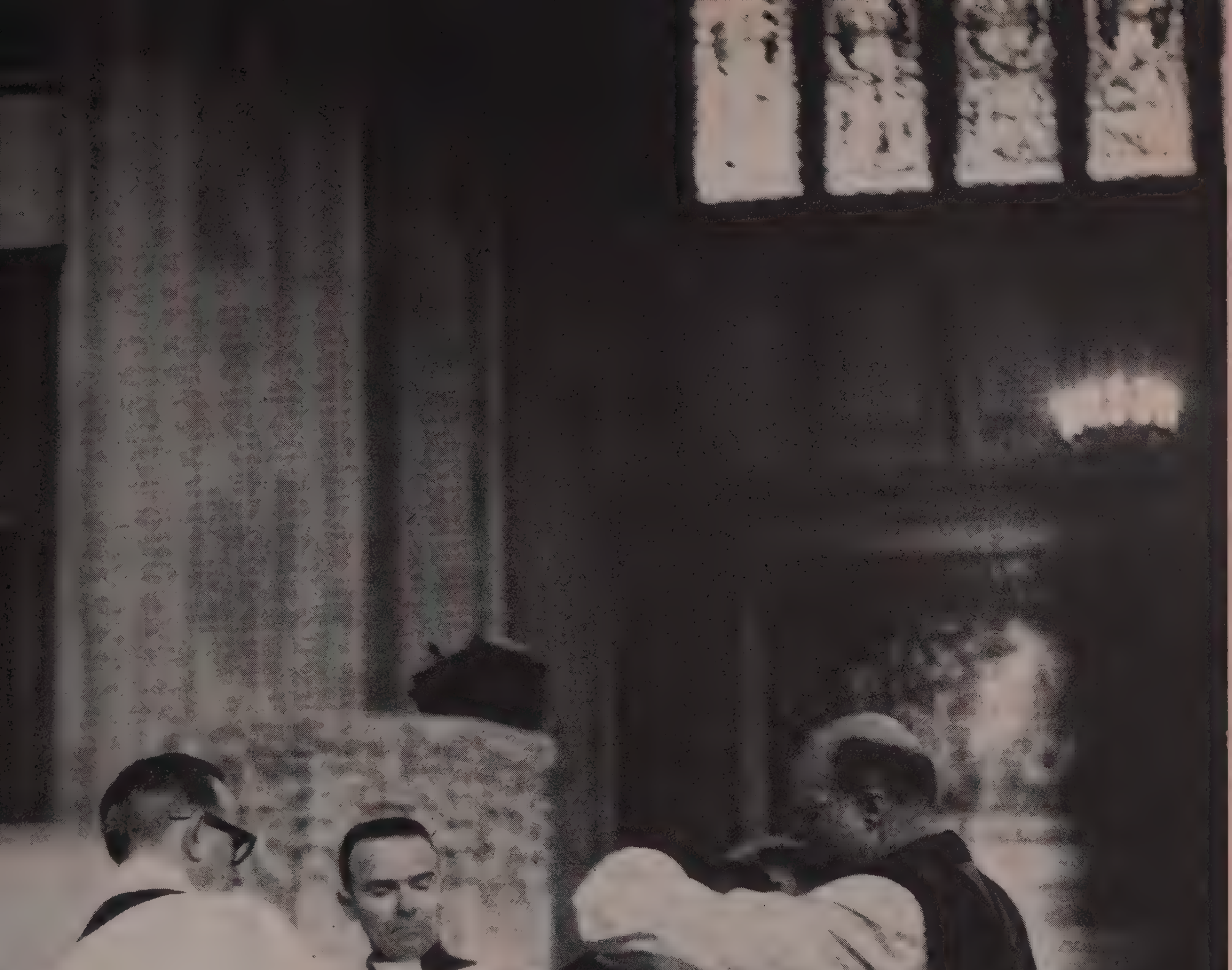




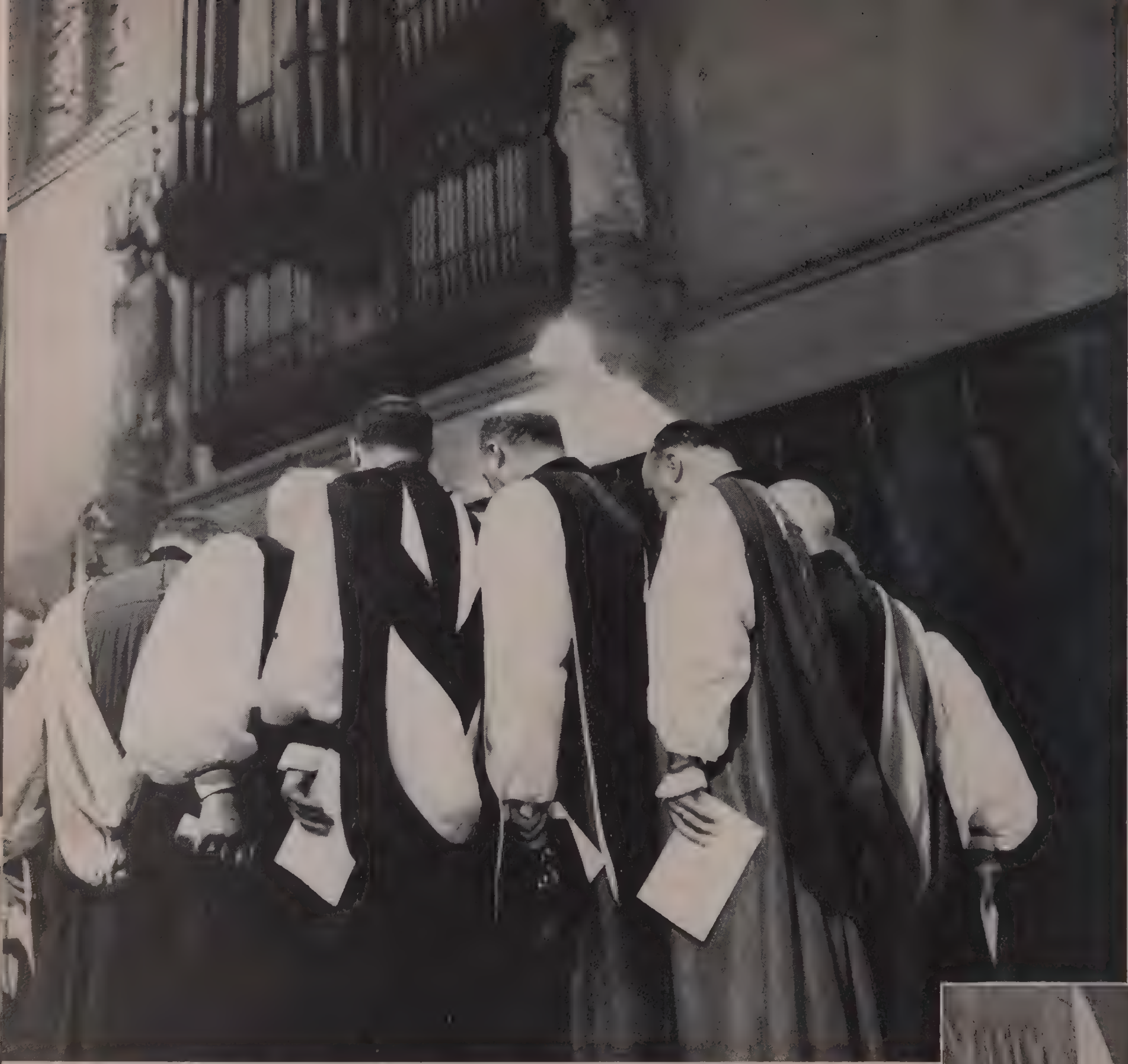
The laity participate in the service through the reading of some of the testimonials required as proof of ordination, election, and consents by bishops and diocesan standing committees to the consecration. At left, the reader is Mrs. Harold Sorg of Berkeley, Cal., diocesan standing committee member.



Following the vesting (*next page*), the bishop-elect kneels before the Consecrator. Bishop-elect Wright of Nevada kneels before the Presiding Bishop, who is flanked by the Co-consecrators, Bishop Lewis of Olympia (*left*) and Bishop Walters of San Joaquin. At far left is Presenting Bishop Gesner of South Dakota.



After the reading of the testimonials has presented proof of the fact that the bishop-elect is ready to be consecrated, he must declare his faith before the whole congregation by answering questions put to him by the Consecrator. Then the bishop-elect is ready for a final preparatory ceremony, the investiture, when he puts on his robes, his ring, and pectoral cross. Here Suffragan Bishop-elect Millard of California is assisted by one of his Attending Presbyters, the Rev. Canon James Shaw of San Francisco *(left)*, and one of his Presenting Bishops, the Rt. Rev. Clarence R. Haden, Diocesan of Sacramento *(right)*.



Following the singing of the *Veni, Creator Spiritus (see page 17)*, and the offering of a prayer by the Presiding Bishop, comes the laying on of hands. The Presiding Bishop, as Consecrator, and the two bishops serving as Co-consecrators, lay their hands first upon the bishop-elect's head. Then the other bishops present, if any, encircle the kneeling figure and join in the moment of consecration. An assisting bishop usually puts his right hand atop those of the Consecrators, but he may use his left. It is interesting to note that of all the great public services of the Church, this is the only one in which the central act often occurs unseen by human eyes. At the far left stands the Rev. Canon Richard E. Byfield, who is serving as a chaplain to the Presiding Bishop during this consecration of Bishop Millard in the Cathedral in San Francisco. Immediately following the laying on of hands, the Consecrator presents a Bible to the new bishop.

SAN JOAQUIN EDITION

the EPISCOPALIAN

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JULY—AUGUST, 1960

Principal speaker at Service of Offerings was Amon Nsekala, a licensed lay reader from the Diocese of Tanganyika. Mr. Nsekala, shown here with Bishop Walters, is a graduate student at the College of the Pacific in Berkeley.

21 Church Schools Join to Give

ON Sunday afternoon, May 15, 344 representatives from twenty-ne San Joaquin church schools ined in a service of Offering in the resentation of the Lenten Missionry Offering.

This corporate act symbolized the issionary outreach of the District's hree church school offerings. Only he Lenten offering for use in the hurch's missionary work abroad nd in other parts of this country was resented, but the two other missionry offerings—the Christmas offering or work within the Missionary Disict of San Joaquin and the Birthday hank Offering for the missionary bjective chosen annually by the Naonal Council—were acknowledged.

The service was the first District athering in the Cathedral's beautiful ew building. The church school elegations, headed by their crucifers nd choirs, provided an impressive and happy processional with their richly colored banners and red and purple choir robes.

Passers-by were attracted by the long cue of marchers lining the porchways of the Cathedral and education building.

The main significance of the service was enacted with great dignity and meaning. A representative from each church school came forward, placed his church school's offering in the Cathedral's large alms basin, then stood at the altar rail with the others for the blessing of the offerings.

Another highlight was the urgently appealing message of missionary need given by the speaker, Amon Nsekala, a member of the Anglican Communion from Tanganyika, Africa.

A new plan which separates the missionary offering service from that of the banner awards was inaugurated this year. The awarding of Deanery banners for the past year's church school achievements will take place in September at four separate Deanery services when the District's recommended standards for the church school year also will be an-

continued on page C

Pray for

South Africa

O GOD, Who makest men to be of one mind in an house and hast called us into the fellowship of Thy dear Son: draw into closer unity, we beseech Thee, the people of all races in this and every land; that in fellowship with Thee they may understand and help one another, and that, serving Thee, they may find their perfect freedom; through the same Thy Son Jesus Christ our Lord. *Amen.*

The Bishop's Page

Sumner Walters

Transfiguration Experience

This is my beloved Son. Hear Him. ST. LUKE 9:35

A great many people are privileged in the summer to visit beautiful places, to have deeply moving experiences. When St. Paul's, Visalia, gave to Camp San Joaquin our lovely chapel we named it the Chapel of the Transfiguration because it is on a mountainside. From what people have said, many adults and children have been strengthened and inspired there, in the quiet of the soaring evergreen trees, in God's great out of doors.

Life must be filled with two great activities, labor and refreshment. We cannot spend all of our time in recreation, neither can we be busy unceasingly with work of hand and brain. Fortunate are those people who have found the key to Christian renewal and rest, in religious experience. *Come ye apart. This is my beloved Son. Hear him.*

Many times I have experienced spiritual exhilaration worshipping in lofty edifices, such as the Cathedral of St. John the Divine, King's College Chapel-Cambridge, Westminster Abbey, St. George's Cathedral-Jerusalem. And I have been equally moved in the smaller churches of San Joaquin. *Wherever two or three are gathered together in my name, there am I in the midst of them.*

It is the Christian's right to seek many transfiguration experiences, to build a life of radiance and joy and Christian service. Sometimes we hear of a cross-tempered person whose interest in coming to church is in finding fault with the service, the clergyman, or the people. Spiritual elevation is not to be found in self-righteous complaining but in humble seeking and sharing.

Hear him: his Prayer, his Beatitudes, his Summary of the Law, his parables, his words in the Fourth Gospel. We shall learn how to pray, to worship, to serve our neighbor, to do justly, to love mercy. His words are life and power. They and the radiance of communion with him in sacrament of the altar can be, should be, transfiguration experiences, whether on a mountain top or in our own home and church.

Let not the summer pass without our taking every opportunity to visit churches and other places of inspira-

The Bishop's Diary

May

1	Lodi
2-5	Los Angeles: Provincial Synod, presided
8	Stockton: St. Stephen's
10-12	Parkville, Mo.: National Advisory Committee on Town-Country Work. Presided
14	Madera, Coalinga
15	Coalinga, Cathedral, Hanford
16-19	Visalia
21	Stockton: St. Stephen's
22	San Andreas: dedicated St. Matthew's p.m.: Madera
26	Stockton: conducted quiet day for Daughters of the King
29	Stockton: St. John the Evangelist p.m.: Tracy
30	Modesto

District Calendar

July

17-22	Asilomar: national assembly, GFS. Mrs. Walters: President, Bishop Walters: Chaplain
20	First special train with fruit for London left California 1892
22-24	Camp San Joaquin: Family Camp
30	Foundation. Stone of Palace of Peace at the Hague laid 1907
31-Aug. 6	Camp: Senior GFS

August

1	John Muir discovered largest known tree in the world in California 1902
7-13	Camp: Junior GFS
13	American flag raised over Los Angeles by Stockton and Fremont, 1846
14-19	Camp: Churchwomen

New Shires Hall at CDSP, Berkeley dedicated in February by Bishop Walters

l Join to Give

ontinued from page A

ounced. The church school year for
istrict records starts the first Sun-
ay in October and ends the last Sun-
ay in May.

On these two occasions, which
ing together the children of the
istrict, it is hoped that the children
ill find their church life and acts
lated to the larger Church, in the
istrict company and in relation to
e needs of the world Church.

The following church schools re-
onded to the Bishop's call to stand
nd be counted:

Bakersfield: St. Luke's 35 and St.
aul's 2; *Corcoran:* Epiphany 6; *Del-*
no: Redeemer 6; *Fresno:* St. Co-
mba's 33 and St. James' 44 and
. Mary's 7; *Hanford:* Church of the
aviour 4; *Lemoore:* Christ Church
8; *Lindsay:* St. James' 11; *Los*
anos: St. Alban's 7; *Madera:* Trin-
y 35; *Manteca:* St. Mary's 5; *Mo-*
esto: St. Paul's 41; *Sonora:* St.
ames' 4; *Shafter:* St. Mark's 10;
ockton: St. John's 2 and St.
ephen's 27; *Terminous:* Emmanuel
5; *Tulare:* St. John's 20; and
isalia: St. Paul's 5.

---

on. Let us be faithful to our Chris-
an responsibility.

Let us bring back a new purpose
serve Christ, his Church, his peo-
le. In this time of danger and need
roughout the world, his light must
hine more brightly, through us, as
we pray and work for peace and justice in all of God's world.

Youth are Active At St. James' Cathedral

YOUTH SUNDAY was held appropriately on Mothers' Day at the Fresno Cathedral with the youth taking over at all services.

Morrill Peabody and Jean White, both members of the Episcopal Young Churchmen, addressed the congregation at the eleven o'clock Morning Prayer.

The Cathedral Junior Choir sang under the direction of Mr. and Mrs. Allen Macy. The ushers were all members of the church school.

Other participants read the prayers, psalms, and lessons at the 9:15 and 11:00 worship services. They were: Robert Ransom, Richard Ransom, John Porter, Glen Minear, Jim McKillop, Charles Hester, and Malcom Dundas.

IN MAY two bus trips were taken in the Dean's Wagon, the Cathedral bus, as rewards for some of the youngsters.

The first outing took the 38 boys and girls in the three winning classes of the Lenten attendance contest to the Mother Lode country.

Dean Harry B. Lee reports that the group stopped at the Episcopal Churches in Madera and Sonora. The Ghost City of Columbia was also visited.

Assisting Dean Lee as chaperones were Canon Thelin and Carolyn Barrick.

The second trip was an appreciation trip, an annual event for the Junior Choir to the Carmel and Monterrey coastal points.

Mrs. Nuel Kindred and Betty Petty accompanied the choristers and Dean Lee drove the bus.

continued on page E

Robert F. Slocum, left, and Andrew G. MacDonald, right, were awarded Bachelor of Divinity degrees from Church Divinity School of the Pacific on June 2. St. Luke's, Merced, sponsored Mr. Slocum and St. Paul's, Modesto, Mr. MacDonald.

We Vacation in August

Your next District News Magazine will come in September. You will receive *The Episcopalian* in August.

UTO ingathering at St. Paul's Visalia on May 18

Your Registrations Due for GFS National Assembly

Asilomar July 17-22 is the triennial meeting of GFS. The District has offered every clergyman two $25 scholarships, one for a leader and one for a girl of 14 to 21 years.

Has your clergyman sent in these registrations to Miss Meacham? We have 25 registered besides Bishop and Mrs. Walters.

Invitations from the National GFS to the World Council President in Ireland, to girls and leaders in Alaska, Central America, Cuba, Japan, Panama, Puerto Rico, South Dakota, and many other places have been sent and their replies and acceptances are coming in.

Senior GFS girls will continue their Assembly discussions at Camp San Joaquin July 31-Aug. 6 and will counsel at the Junior Camp Aug. 7-13. We are looking forward also to some out of state visitors at camp.

•

See You in September

You will receive an August issue of THE EPISCOPALIAN, but without the San Joaquin News. We will return in September!

Lee Bernard Rose, young son of Mr. and Mrs. Joe S. Rose, members of St. Alban's Church, Los Banos, communicates for us the after-joy of parents who bring their children to be baptized, the joy of children being made members of Christ, the joy of the Church in receiving children. Possibly Lee is glad also because Daddy was the photographer.

Ground was broken last November 3 for the new St. Matthew's Church in San Andreas. Here we see the Bishop and the vicar, the Rev. E. E. Murphy, as the prayers are offered and the first spadeful of earth moved by the Bishop. At the far right is the sign erected on the site.

A Political Prediction In Lodi's Bulletin

DEPARTMENT OF POLITICAL PREDICTIONS: On the basis of certain recent local elections we predict that the next President of the United States will not be a Roman Catholic, or a Baptist, or a Quaker, or a Unitarian, but an Episcopalian.

Three of St. John's members have been elected to important offices locally: James Culbertson, former vestryman and senior warden, was elected Mayor of Lodi; William Hover, new vestryman, was elected President of the Lodi Junior Chamber of Commerce; and Barry Mitchell, an acolyte of long standing and son of former vestryman and senior warden Woodrow Mitchell, was elected President of the Student Body at Lodi Union High School. Our congratulations and best wishes to all.

Epiphany, Corcoran, Enjoys Outing at Camp SJ

Fifty parishioners from Epiphany Mission, Corcoran, attended the spring parish outing at Camp San Joaquin on Sunday May 22. The Rev. Ronald L. Swanson celebrated Holy Communion in the Chapel of the Transfiguration. A chicken dinner was served and was followed by recreation throughout the afternoon. Those who attended report having an enjoyable day, and plans are being made to make it a weekend outing next year.

•

BISHOP and Mrs. Walters went to Alaska on June 15.

CDSP Extension Names Dr. Garrett Director

The Rev. Dr. Samuel M. Garrett, professor of church history at the Church Divinity School of the Pacific in Berkeley, has been named director of the extension division in Los Angeles. He succeeds the Rev. Robert Fortna who has resigned in order to undertake graduate study at Union Seminary in New York.

The extension department operates in cooperation with the Diocese of Los Angeles and provides an opportunity for men to continue full time jobs and study on weekends.

Professors from CDSP lecture on all subjects in Los Angeles. After two years at the extension division, students are required to attend two more years in residence in Berkeley.

Dr. Garrett has been on the CDSP staff since 1948. He is an alumnus of the seminary and is canonically resident in the Diocese of Los Angeles.

Dr. Garrett will maintain his office in Berkeley and combine his duties with his teaching.

Other faculty activities announced by the Rev. Sherman E. Johnson, dean, involve sabbatical leaves for two members: the Rev. Dr. Charles F. Whiston, professor of systematic theology, and the Rev. Greer M. Taylor, Jr., professor of Christian ethics. Both will be on leave the first semester of the 1960-61 term.

The Rev. Dr. Massey Shepherd, Jr., will return to his post as professor of liturgics, after a semester's sabbatical in Europe and the Mediterranean area.

isaster-stricken Chile eeds Your Help!

The disaster in Chile is most seris. Approximately 65 per cent of the pulation south of Santiago is witht shelter. More than five thousand e dead according to today's report. ne need for medicines, food, clothg and temporary shelter is critical. Church World Service has already ipped some medicines, clothing, d a token cash contribution of ,000, but much more is needed. The Presiding Bishop's Fund for orld Relief is ready to receive conbutions designated for CHILE ISASTER RELIEF and to put ese funds into immediate action.

Woolen blankets (good used, or w), and warm clothing are needed. is winter and cold in Chile.

Your contributions of clothing and ankets should be sent to Church orld Service, 919 Emerald Ave., odesto, together with 8 cents a und for shipping costs.

ctive Cathedral Youth

ntinued from page C

ANOTHER TRIP in the Dean's agon took the Episcopal Young hurchmen from St. James' to Christ ission in Lemoore for a Sunday of tivities with the EYC there.

The entire group was taken on a ur of the new Lemoore Naval Air se by a naval lieutenant engineer orking there. They drove the bus d cars on runways scheduled for e by navy jets in the near future.

From the base the party went to e Boston Ranch, rated third largest California, where they swam and had a barbecue.

Then Vesper services followed in Christ Mission with the vicar, the Rev. Hugh Miller officiating and Lemoore EYC members assisting.

The day was concluded at another ranch with a patio dancing party. Then the 33 Fresnans headed home in the bus, driven by Claude Hurst. Accompanying the group were Canon Thelin, Dean Lee, and Mrs. Hurst.

Cana Club Carnival

The married couples group at the Cathedral, the Cana Club, held an All Congregation Card Carnival in May. Club president Stan Harrison awarded the prizes.

Alice McLeod was chairman of the very successful event with the assistance of Myrna Winther and Carol Johnson.

God and Country Award

John Porter, Cathedral Acolyte, was awarded the Boy Scouts of America God and Country award at a May family service at St. James'.

The medal, containing the shield of the Episcopal Church and the scouting insignia, was presented by Dean Lee. A miniature one was given to John's mother, Mildred Porter.

John, who is also a member of the Episcopal Young Churchmen, completed a two-year study of the church and passed the required tests for this award. He was assisted in his studies by Walter McKinsey.

At the service Dean Lee read letters of congratulations to John from Bishop Walters and Presiding Bishop Lichtenberger.

Forty-five Confirmed At St. James' Cathedral

Bishop Sumner Walters confirmed a class of 45 children and adults at St. James' Cathedral on Rogation Wednesday.

Dean Harry B. Lee presented the class to the Bishop for the Laying on of Hands. The class had been instructed by Dean Lee and Canon Thelin.

Following the service a reception was held in the Fireside Room of the parish hall. The following Sunday a corporate communion was held for the class.

Bishop Dun's Prayer At White House Conference on Children and Youth

"O God, who dost continually offer us the promise and the possibility of renewal in the generations that come after us, watch over the children and youth of this whole land, and bless the labors of all who seek to serve and lead them. Deliver our young people from the evils in the inheritance we pass on to them and make them the heirs of the best Thou hast give to us and to our fathers. Set them free from the world's fears and hatreds and the false prides of race and class. Nourish in them the love of truth and justice, and grant them Thy best gifts of faith and hope and charity. Bless us in our shared service that we may be illumined and strengthened for the leading of youth; through Jesus Christ our Lord. *Amen.*

(The Rt. Rev. Angus Dun is Bishop of Washington.)

The St. James' Cathedral Junior Choir, which is directed by Allen Macy (rear row, third from left). *Others are Canon Thelin, Dean Lee, Arthur Luckin (organist), and Mrs. Macy.*

News From the Girls' Friendly Society

APRIL was a busy month for the GFS in San Joaquin. Many branches had been busy winding up their Mission Study and getting their Mission Object Offering earned during Lent. The M.O. will help to provide materials for mission schools in little villages in Liberia.

Then GFS is proud to report that we were represented officially at the White House Conference by both adult leaders and GFS girl members. One of the adult leaders was our own Evelyn Walters, national President of the GFS, USA.

The big activity has been getting our leaders and members together in conferences. First was the leadership conference held in Avenal the weekend of April 22-24. This was for G3 girls and branch leaders. Twenty-four attended the conference, coming all the way from Los Angeles and Stockton. In spite of rain, hail, wind, and travel fatigue, we had a wonderful time.

Leaders at this conference, whose theme was Vocations, included the Rev. Hugh Miller of Lemoore, chaplain; Mrs. Robert Anderson, Leadership Chairman for the Diocese of Los Angeles; Mrs. Noble Owings, President of the Diocese of L.A. GFS; and two teenage girls from L.A., one the president of the G3 group there, Vicki Woods. And as always, Mrs. Walters, Mrs. Lee, and Mrs. Metcalfe, who arranged the program. Miss Meacham and the Avenal GFS Juniors were the hostesses, assisted marvelously by the Avenal Guild members. Practically all the food was catered by the Guild members and GFS mothers, and delivered to the conference in time to be served. An additional helper who gave her whole weekend to help was Florence Whiteside, school nurse at Avenal Elementary School. Another great helper was Georgia Greer of the McKenzie Motor Lodge, who sent one whole meal, and invited the conference to swim at the McKenzie Pool. Saturday at swim time it was hailing! But Sunday afternoon all who could stay enjoyed a swim before returning home.

Talks were given and discussions led by Mr. Miller, Mrs. Anderson, Mrs. Walters, Mrs. Owings and Vicki Woods. Members enjoyed the hospitality of Avenal homes, and some even enjoyed a spell of trailer life. Avenal went all out to entertain their guests, in the lovely little church they are so proud of. An offering of $20.00 was taken at the Communion service and given to Camp San Joaquin Craft building.

The second conference was for Pre-Teens and was held the weekend of April 29-30 at Old Oak Ranch near Sonora. The theme of the conference was All About Me, which interested the girls very much. The chief resource leader was Margaret Ferreira of the GFS national staff.

This conference specialized in group discussions, thinking about: What We Like About Ourselves, What We Don't Like, What is Good About Other People and How We Can Become More Like the Ones We Admire, What God Sees Good in Me and How I Can Make it Grow. There were some very frank discussions and girls went away purposefully inclined to use the Anchor of salvation, the Heart of love and the Cross of service. They had made bookmarks for their Prayer Books with these symbols to remind them. Mrs. Walters and Mrs. Metcalfe were the other leaders, and Miss Meacham and some G3 girls from Stockton helped with the program. An offering of $14.00 was voted for the M.O. in Liberia.

OLIVE MEACHAM

Comparative Figures

Our 1960 district Journal reports a grand total of actual giving by our people for all purposes (not counting loans or previous balance) amounting to $728,985.48.

This is ten times the number of dollars in a similar net figure in the Journal of 1944, at the beginning of the bishop's service in San Joaquin.

More Than Meets the Eye

"I wish there was some way to ke each of you to Camp San Joa- in for a personal look-see. Our strict has this fine facility for mps and conferences, situated in e Sierra Mountains between Grant ove and Giant Forest on the Gen- als Highway.

"After a visit to our camp, you ould be convinced of the beautiful tdoor setting that we have. But ere is more to it than that. More there than meets the eye. More is ere than the clear air and pine es.

"For this is a Church camp. Which eans that the church is there. If it ere not for this, there would be little int in the camp. For boys, for ex- nple, if it is simply an outdoor mping experience that is desired, e Boy Scouts do a superb job, and could never compete with them.

"The genius of a *Church* camp that there is a tremendous oppor- nity provided by the outdoor camp uation for learning what it means be part of the Christian commu- ty—on a twenty-four hour basis.

"There is a unique opportunity for arning and a unique opportunity for aching.

"This is the way the District views Camp San Joaquin, and this is hy I can commend its various mps and conferences to you. I hope ou will study the enclosed brochure, with both yourself and your children in mind. There is a camp for just about everyone.

"One more thing. There is a tremendous opportunity to learn for those who are counselors. And some of the youth camps (including my own—the Junior Boys' camp) still need some lay men and women for leaders. Call me if you are interested."

This is a reprint of an expression made to the people of St. Mark's, Shafter, by their vicar, the Rev. Edward L. Key.

St. Margaret's Graduates Ten; Mrs. Wedel Speaks

Mrs. Theodore Wedel, prominent woman in the Episcopal Church and in the National and World Council of Churches, spoke at St. Margaret's fifty-first commencement on June 1 in All Souls' Church, Berkeley. Mrs. Wedel is a member of the school's Board of Directors.

Ten candidates were presented by Dean Katharine A. Grammer in the service of dedication. They were accepted by the Rt. Rev. William F. Lewis, Bishop of Olympia and president of St. Margaret's Board of Directors. Eight received masters of arts in Christian Education and two received certificates for the completion of the required program.

Following the presentation of degrees and certificates, Holy Communion was celebrated by the Rt. Rev. James A. Pike, Bishop of California.

Mrs. Wedel, the commencement speaker, did professional church work for ten years including four years as the church's National Director of Youth Work. She received the B.A. and M.A. degrees from George Washington University.

Mrs. Wedel is a vice president of the National Council of Churches and chairman of its Broadcasting and Film Commission. From 1955-58 she served as National Chairman of the United Church Women, a department of the National Council of Churches. She is also a member of the World Council's Department on the Cooperation of Men and Women.

In the Diocese of Washington she was president of the Woman's Auxiliary and served for six years on the National Executive Board. She was the presiding officer at the 1955 Honolulu Triennial Meeting, where she was elected one of four women members on the Church's National Council. She was re-elected in 1958.

In addition to church and civic activities Mrs. Wedel lectures in Psychology at American University.

She is the wife of the Very Rev. Theodore O. Wedel, Canon of Washington Cathedral, Warden of the College of Preachers, and President of the House of Deputies.

Mrs. Wedel also spoke on June 1 to the quarterly meeting of the San Francisco Presbyterial Society.

San Joaquin clergy at UTO ingathering. Rt. Rev. W. G. Wright rear right center *was preacher.*

DIRECTORY OF SAN JOAQUIN

The Rt. Rev. Sumner Walters, M.A., S.T.M., S.T.D., *Bishop*
President, Province of the Pacific
Mrs. Sumner Walters, *President Girls' Friendly Society, U.S.A.*

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Bakersfield, St. Paul's, 2216 17th St., Tel. FAirview 5-5875, the Rev. Victor R. Hatfield, *rector*, 3016 Sunset Ave., the Rev. John Atkinson, 217 H. St.
St. Luke's, 2671 Mt. Vernon Ave., the Rev. Gordon C. Ashbee, *vicar*, 2900 St. Mary's.

Bishop, St. Timothy's, Keough and Hobson Sts., Tel. 9861, the Rev. H. N. Tragitt, Jr., D. D., *vicar*.

Camp San Joaquin, Chapel of the Transfiguration, Sequoia National Forest, *Supt.*, Thomas G. Nelson, 650 Vassar Ave., Fresno 4.

Coalinga, St. Philip's, Coalinga and Monroe, Box 212, Tel. WEIls 5-1886.

Corcoran, Mission of the Epiphany, Hannah & Dairy Aves., the Rev. R. L. Swanson, *vicar*, Box 552, 1012 Letts Ave., WYman 2-3517.

Delano, Mission of the Redeemer, 1725 11th Ave., Tel. 3356, the Rev. Charles W. C. Leel, *vicar*.

● A visitor to the U. S., Episcopal Bishop David Makoto Goto of Tokyo, has stressed that recent Japanese leftist demonstrations against President Eisenhower's visit to Japan were anti-militaristic, rather than anti-American in sentiment.

At least three groups there, he said, oppose the proposed new treaty between the U. S. and Japan, but for different reasons. The Communists fear a strong Japan, liberal democratic thinkers argue that rearming Japan violates the anti-militarism section of the country's post-war constitution, and political opponents of Prime Minister Nobusuke Kishi merely are trying to weaken his position, said Bishop Goto.

Most of Tokyo's 50,000 Christians, out of a population of 9,000,000, he said, simply aim to defend Japan's constitution, which went into effect during the American occupation under General Douglas MacArthur. Article nine of this document calls for anti-militarism in Japan. Many consider the new treaty a direct violation of this article, Bishop Goto pointed out.

Fresno, St. James' Cathedral, Dakota and Cedar, Tel. CL 1-7332, the Very Rev. H. B. Lee, *dean*, 623 W. Michigan, the Rev. Canon Harold B. Thelin, the Rev. Canon E. A. Shapland, the Rev. Canon L. A. Wood, the Rev. Alwyn Vickers, *honorary canon*.

St. Columba's Church, 5073 Palm Avenue, Tel. BA 9-4343, the Rev. George R. Turney, *rector*.

St. Mary's Mission, 5004 E. Lewis Ave. Tel. Clinton 1-7732. The Rev. Wayne Parker, *vicar*.

Hanford, Church of the Saviour, 11th and Douty, Tel. LUdlow 4-7706. Box 417, the Rev. John J. Hancock, *rector*, 1631 N. Harris.

Lemon Cove, Shepherd of the Hills Mission, the Rev. V. M. Rivera, Visalia.

Lemoore, Christ Church Mission, Alpha Club, the Rev. J. H. Miller, *vicar*, Box 215, Tel. WAlnut 4-5067.

Lindsay, St. James', Hermosa & Orange, Tel. 2-3712, the Rev. B. Stanley Moore, *vicar*, 546 E. Hermosa.

Lodi, St. John the Baptist's, Locust & Lee, Tel. ENdicott 9-4620, the Rev. John T. Raymond, *rector*, 1200 Locust St.

Lone Pine, Trinity Memorial, Locust and Lakeview, Box 116, Tel. 4791, the Rev. R. F. Slocum, *minister*.

Los Banos, St. Alban's Mission, Illinois and West L., Tel. 2812, the Rev. W. M. Clarke, Jr., *vicar*, 1526 4th St.

Madera, Trinity, 224 N. A St., Tel. ORchard 4-8040, the Rev. W. L. Richmond, *rector*, 533 E. Central Ave., Box 1168, the Rev. Canon Chester C. Hill, *rector emeritus*, 318 E. 4th St.

Manteca, St. Mary's Mission, Legion Hall, Yosemite St., the Rev. J. M. Wilcox, *vicar*, 452 Cowell Ave., Tel. TA 3-3665

Mendota, All Saints', 1616 P. St., Tel. OLiver 5-4774, the Rev. W. L. Richmond, priest-in-charge.

Merced, St. Luke's, 2000 M St., Tel. RAndolph 2-1888, the Rev. Jack D. Livingstone, *rector*, Box 681.

Castle AFB, Chaplain N. F. Lang, Th.D., Capt. USAF, 1555 Redwood Ave., Atwater Rd., Tel. GR 7-0747.

Modesto, St. Paul's, the Rev. C. W. Williams, *rector*, the Rev. Edward A. Groves, *associate rector*, 1707 I St., Tel. LAmbert 2-1265.

Oakdale, St. Matthias', 1st Ave. and F St., Box 637, Tel. VIctoria 7-2983, the Rev Arthur Beckwith, *rector*.

Porterville, St. John's, Thurman & D, Te SUnset 4-5363.

Reedley, Good Shepherd, 1970 10th, Te MElrose 8-2424, the Rev. Max L. Drak *rector*.

Ridgecrest, St. Michael's Mission, Drun mond Dr. and Sanders Ave., Tel. 8-351 the Rev. Robert M. Harvey, *vicar*, 2 Drummond Dr., Ridgecrest, Tel. 8-351

Rosamond, Holy Cross Mission, 2872 Di mond, cor. Locust, W. G. Schroeder, *l* *reader*, the Rev. J. Edgar Livingsto priest-in-charge.

San Andreas, St. Matthew's Mission, T SK 4-3639, the Rev. Edward E. Murph

Selma, St. Luke's Mission, Lutheran Churc Stillman St., TWinoaks 6-3945, the Re M. L. Drake, Reedley.

Shafter, St. Mark's Mission, 135 Shafter Av the Rev. Edward L. Key, *vicar*, 2 Pine St., PIoneer 6-4914.

Sonora, St. James', the Rev. R. J. Lintne *rector*, Tel. JEfferson 2-7644.

Stockton, St. Anne's Church, 1020 Linco Rd., Tel. GR 7-0747.
St. John the Evangelist's, the Rev. Pet N. A. Barker, *rector*, El Dorado & Min Tel. HO 6-6916.
The Rev. Bertram E. Simmons, *Chapla* State Hospital, Tel. HO 4-1152.
St. Stephen's Mission, Plymouth & D Rio, Tel. HOward 5-8888, the R Laurence S. Mann, *vicar*, 3005 Count Club Blvd.

Taft, St. Andrew's, the Rev. C. A. Sund land, *rector*, 703 Fifth St., Tel. 5-2378.

Terminous, Emmanuel Chapel, Mrs. Ru Harris, 465 N. Central, Stockton.

Tracy, St. Mark's Mission, 415 West Eme son St., the Rev. Roger L. Strem, *vi* 1423 Wilson Ave., Tel. TErminal 5-57

Tulare, St. John's, 1505 E. Prosperity Av Box 217, Tel. MU 6-3487, the R Ralph W. Jeffs, *vicar*, 776 E. San Joaqu St.

Turlock, St. Francis', Pioneer and E. Ma Tel. MErcury 2-0788, the Rev. Gerald Skillicorn, *rector*, 1424 Canal Drive.

Twain Harte, the Rev. A. G. MacDona *minister*.

Visalia, St. Paul's, Hall & Center Sts., T Redwood 4-5725, the Rev. V. M. Rive *rector*, the Rev. V. J. Shankland.

●

Canonically Resident Non-Parochial: The R Canon W. L. Caswell, D.D., Box 357, Patters The Rev. F. E. Stillwell, 701 Maitland Bakersfield. The Rev. C. M. Brandon, R 1 107A, Terra Bella. The Rev. N. E. Young, 58 Rowe, China Lake. The Rev. R. W. For teacher, CDSP.

Jesus saith to Simon Peter . . . *Lovest thou me?*

And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

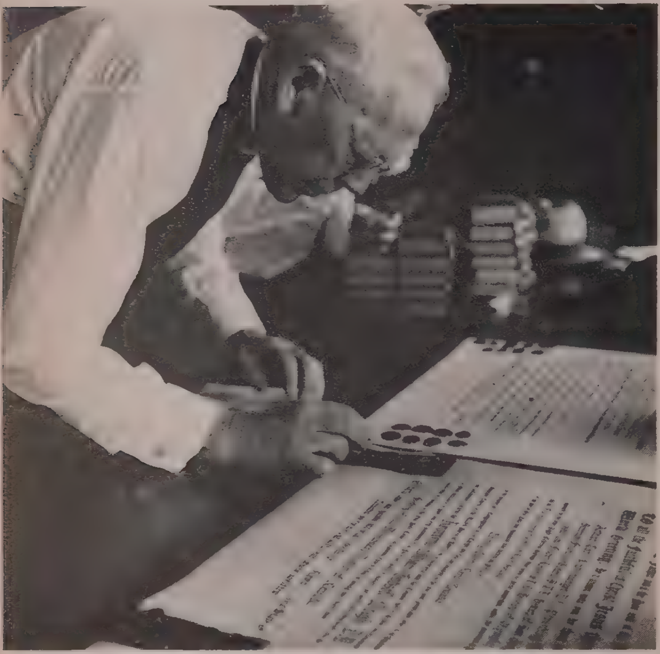
Jesus saith unto him. *Feed my sheep.* (John 21:15)

—FROM THE GOSPEL APPOINTED TO BE READ AT A CONSECRATION

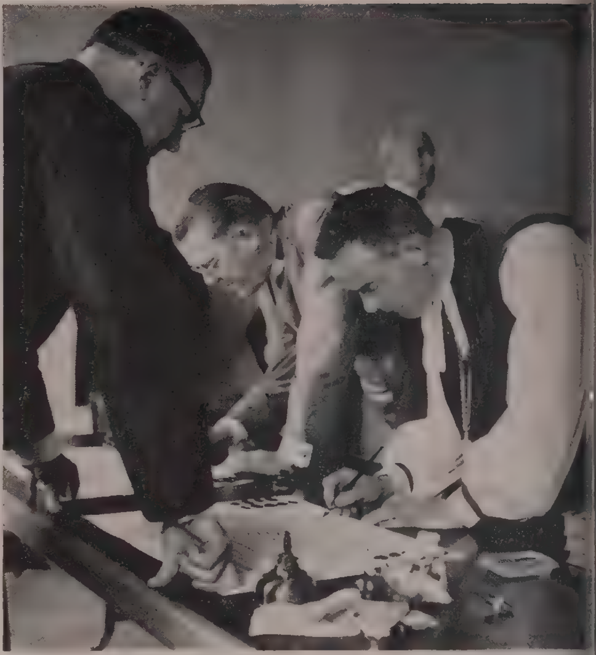
After the presentation of the Bible to the new bishop, and the offering, the service of Holy Communion is continued, with the Presiding Bishop as celebrant. At the communion rail of St. Paul's, Winston-Salem, the Rt. Rev. Thomas A. Fraser, new Bishop Coadjutor of North Carolina (*center, rear*), kneels with his fellow bishops.

First official act of the new bishop is to assist the celebrant in the Holy Communion. Here Bishop Lichtenberger (*left*) and Bishop Fraser deliver the consecrated elements to bishops and other members of the clergy who took part in the consecration ceremonies.

. . . documents must be signed to make the act official



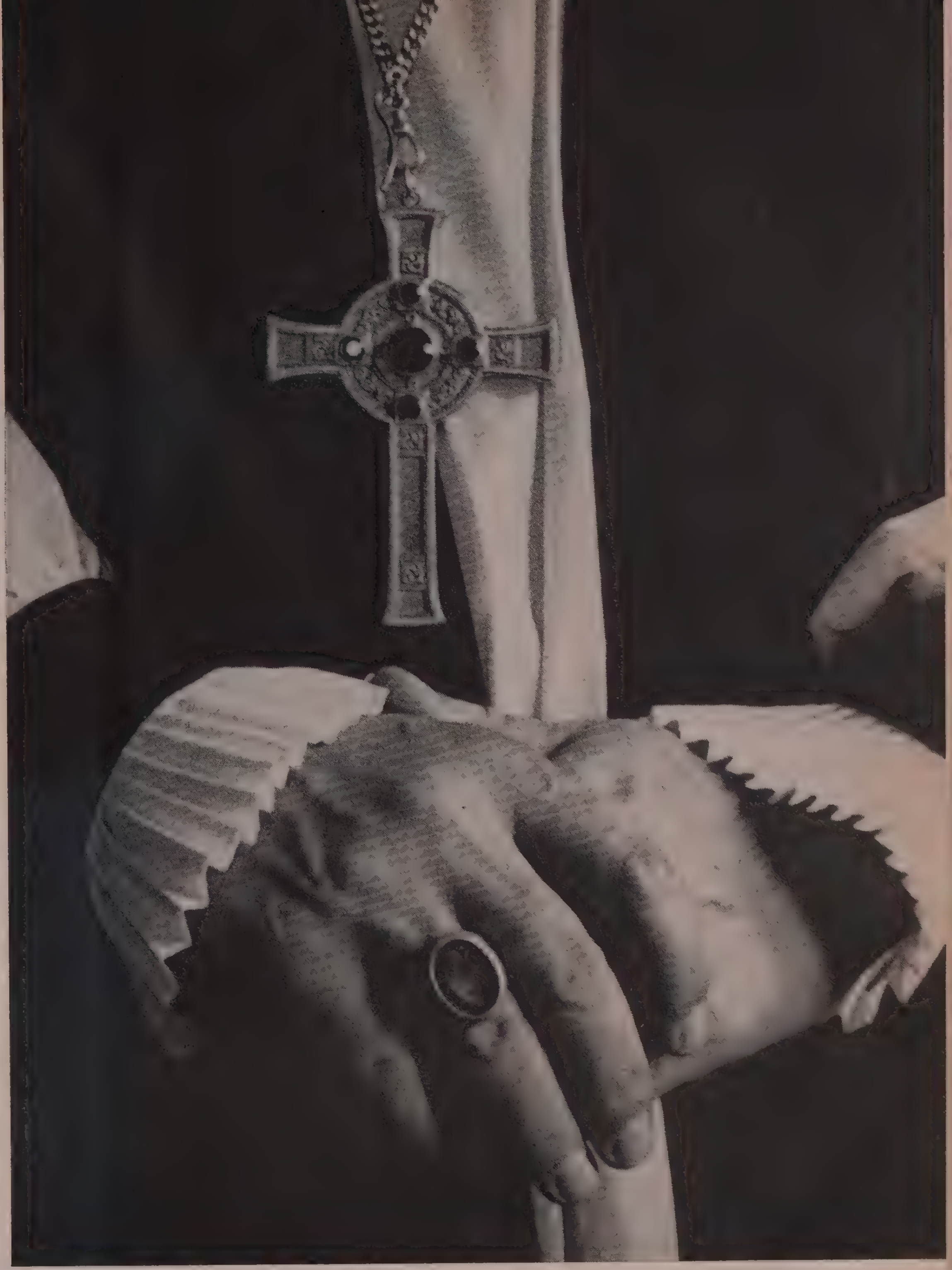
Before the service, two large documents attesting to the facts of the consecration are placed in the bishops' robing room. Each bishop taking part in the service "signs" the documents beforehand by pressing his bishop's signet ring or hand seal into wax applied to the parchment. Here the Rt. Rev. Richard A. Kirchhoffer, retired Bishop of Indianapolis, affixes his seal to the papers for Missionary Bishop Wright of Nevada.



After the consecration of Bishop Wright, the Rt. Rev. Joseph Minnis, Diocesan Bishop of Colorado (*center*), and the ne Suffragan of California, Bishop Millard (*right*) sign the doc ments with pen. Watching the signing at left is the Rev. Ale ander M. Rodger of Ridgewood, N. J., Registrar at the se ice and Secretary of the House of Bishops. A majority of dioce coadjutor, and missionary bishops must approve.

THE BISHOP *continued*

Another important part of the pre-ceremony preparations is the receipt of ring and pectoral cross by the bishop-elect. Here Coadjutor-elect Fraser of North Carolina (*left*) tells one of his Presenting Bishops, the Rt. Rev. James P. De Wolfe, of Long Island, about the ring and cross he has received as symbols of his episcopal office. (See *next page for details.*)



Like all episcopal rings, Bishop Fraser's is the only one of its kind. He will use it to sign official documents. The design of this ring includes two symbols—the mitre, historic headdress of bishops in the Church of God, and the sword of St. Paul. Clergy of the Diocese of North Carolina presented him with the ring. The pectoral cross, patterned from an ancient Celtic design, is gold with five jewels inlaid. It was presented to the bishop by his former parishioners at St. Paul's, Winston-Salem.

Wearing his pectoral cross tucked into a pocket, Bishop Wright of Nevada greets members of his new flock during a reception in Reno held the afternoon of the service. Consecration usually takes place in the morning.

The new Diocesan of Western Michigan, Bishop Bennison (*right*), sits next to a distinguished predecessor, the Rt. Rev. Lewis Bliss Whittemore, third Bishop of Western Michigan, retired, at a luncheon after the Consecration.

A long and exciting official day almost over, the new Coadjutor of North Carolina (*left*) leaves the grounds of his old parish and the scene of his consecration—St. Paul's, Winston-Salem—with the man whom he will some day succeed, the Rt. Rev. Richard H. Baker, Bishop of North Carolina. Trim, sixty-three-year-old Bishop Baker himself was consecrated in 1951, and served as Coadjutor of North Carolina. He became Diocesan Bishop last year.

worldscene

CHILE RECEIVES PROMPT AID—Churches around the world have rushed support to victims of the earthquake and tidal wave disaster which has left two million persons—65 per cent of the population south of Santiago—homeless in the bitter Chilean winter. Estimates place the death toll at almost six thousand and property damage at more than 300 million dollars. Within hours of the disaster, Church World Service, relief agency of the National Council of Churches, and Lutheran World Relief were airlifting medicines and food supplies into the area. ● Distribution of the supplies contributed by the churches is being supervised by Leon Subercaseaux, World Council Service to Refugees representative in Chile, assisted by Oscar Garcia, World Council representative in Argentina. All church aid is being coordinated with the programs of the Evangelical Council of Churches in Chile, the Red Cross, and other welfare agencies working at the scene. ● Within three days, cash contributions totalling $75,290 were reported from churches in Germany, Great Britain, the Netherlands, New Zealand, Norway, and the United States. Another $70,000 was collected by Protestant and Roman Catholic churches in West Germany. ● The Disaster and Famine Relief Committee of the General Conference of Seventh-day Adventists sent an initial shipment of sixty-two tons of relief materials, and appropriated $5,000 in emergency funds. There are sixty-one Adventist churches in Chile. ● Nearly nine-tenths of the 25,000-member Evangelical Lutheran Church in Chile is located in the area devastated, and several churches and parsonages were destroyed. Sixty-four thousand pounds of clothing and a gift of $1,500 were rushed in, and further aid will be sent as needs are ascertained by the Rev. Theodore A. Tschuy, representative of Lutheran World Relief and Church World Service in Chile. ● Collections for the victims were taken at all Sunday Masses in Buenos Aires, by order of Antonio Cardinal Caggiano, Archbishop of Buenos Aires. Catholic Relief Services has sent $325,000 worth of emergency supplies. Additional supplies valued at more than two million dollars will be sent over a seven-week period via air and ocean freight.

HOW YOU CAN HELP

The Presiding Bishop's Fund for World Relief is receiving contributions designated for CHILE DISASTER RELIEF and will put these funds into action immediately. The need for medicines, food, clothing, and temporary shelter is critical. Woolen blankets and clothing should be sent directly to the regular Church World Service centers, together with eight cents per pound for shipping costs.

Church World Service clothing centers are at: **New Windsor, Md.**; **Nappanee, Ind.**; 110 East 29th St., **New York** 16, N.Y.; 4165 Duncan Ave., **St. Louis** 10, Mo.; 919 Emerald Ave., **Modesto, Calif.**

THE CHURCH IN POLITICS—A paid political advertisement sponsored by "Episcopal churchmen" backing a segregationist gubernatorial candidate was attacked by Episcopal Bishop M. George

continued on page 30

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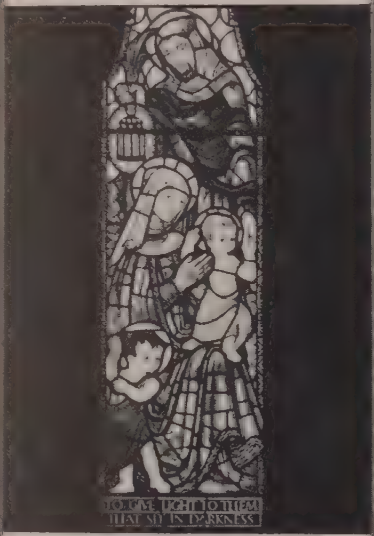

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continued

Henry of Western North Carolina. Bishop Henry said the group had n official standing and that "there is no organization within the Episcop Church which is supporting any candidates for any office." Mr. Robe J. Putnam, chairman of the group, said that they did not claim offici standing but were simply a committee of members of Episcopal co gregations.

SENIOR CITIZENS' RESIDENCE—All Saints' and St. Luke Episcopal Churches of Atlanta have joined together as sponsors of residential apartment building for some two hundred retired person Both churches emphasize that the building will not be a nursing hom or a charity venture. Residents will pay an entrance fee and a month fee to meet operational expenses. Facilities will include a clinic and ful time nursing staff.

LIGHTNING STRIKES THRICE IN OLYMPIA—Three o the four winners of the Episcopal Church's Creative Art Contest fo 1960 are from the Diocese of Olympia, two from the same parish. En tries are classified in two categories—six to eleven years, and twelve an over. Winners in the six-to-eleven category are Laurienne E. Post, ag ten, St. John's Church, Seattle, Washington, and Roxanna J. Lindholm nine, Emmanuel Church, Eastsound, Washington. Winning in th twelve-and-over group are Patrick James Fraley, twelve, Church of th Holy Communion, St. Louis, Missouri, and Jan Leonard Portner, S John's Church, Seattle.

DAVID ON TV—On location in Israel this month, Academ Award-winning producer William Goetz was busy making a film co cerned with the Biblical character, David. To be shown over ABC-T in two one-hour-long dramas sometime during the 1960-61 season, th film will deal with that portion of David's life when he was banishe by King Saul and lived as an outcast in the wilderness. In times past central figure in several classic poems and plays, David is making h first major appearance in the medium of television. Being in the publ eye will not be a new thing for the shepherd-hero, for it was said him in the First Book of Samuel, Chapter 21, Verse 10, *Did they n sing to one another of him in dances.*

BISHOP OF SOUTH CAROLINA DIES—Th Rt. Rev. Thomas Neely Carruthers, Bishop o South Carolina since 1944, died suddenly on Jul 12 at the age of sixty.

In the eighteen years preceding his election t the episcopate, Bishop Carruthers served as recto of Christ Church, Nashville, Tennessee; Trinit Church, Houston, Texas; and St. Peter's Churc Columbia, Tennessee. He was four times a del gate to General Convention.

Bishop Carruthers was Chancellor of the Un versity of the South, Sewanee, Tennessee, an Chairman of General Convention's Joint Com mittee on Committees and Commissions. He wa President of the Fourth Province from 1953 to 1956. In 1954 he pu lished *Sparks of Fire*, a collection of religious articles for laymen.

A graduate of the University of the South, Bishop Carruthers als held a Doctor of Divinity degree from his alma mater and a Master o Arts degree from Princeton University. He is survived by his wife, th former Ellen Everett, and two sons.

world scene

CLEARING HOUSE FOR BROADCASTING GRIPES—The Federal Communications Commission has established a new Complaints and Compliance Division for the handling of complaints about improper broadcasting practices. This is the first important step taken to bring about a permanent correction of "payola," and "rigging" of TV shows. The new division will serve as a clearing house for all complaints from the general public about programming and policy of radio and TV stations. It is charged with "ascertaining facts," and will be able to initiate its own inquiries also. Heretofore the policy was to refer letters to the broadcast licensees concerned and invite their comment.

LET'S TEACH ON WEEKDAYS—Minnesota Episcopalians were urged by their Bishop, the Rt. Rev Hamilton H. Kellogg, to make full-time use of their church school facilities by conducting weekday parochial schools. Parochial schools, Bishop Kellogg said, "provide an opportunity for a more personal relationship between student and teacher, by virtue of smaller classes, than normally is possible in a public school. Then, of course, there is the advantage of being able to teach the Christian religion as a regular course."

OMINOUS FUTURE FOR SOUTH AMERICA?—Mr. J. Peter Grace, president of W. R. Grace and Co., warns that Latin America is a top-priority target of the Communist movement. "Many people think that because the Latin American nations are Catholic, they are immune to the type of attack which Soviet Russia and Red China are mounting. Unfortunately, this is not so. Latin America suffers from such a scarcity of clergy that the Church is in danger." There are five times as many Roman Catholics in Latin America as in the United States, but they are served by only 35,000 priests, as against 52,000 here in the United States, he said. ● Already a "fertile field" for Communism, South America is in for serious trouble within five years, a Roman Catholic prelate warned a laymen's group in Chicago recently. And the tragedy of it is, said Msgr. Nevin Hayes, prefect of the diocese of Sicuani, Peru, "We stand by practically helpless. Native propagandists are being sought by Communist agents and are being prepared for work in their own countries as agitators among the under-privileged. They come back technically prepared, but without power of discrimination. They work like machines. They are ruthless. Within the next five years, we're in for a lot of trouble . . . We don't have enough hands to hold the trouble back."

FLOATING CONFERENCE—Episcopal clergy and laymen concerned with the spiritual welfare of seamen will have an appropriate setting for a meeting when they attend a "floating conference" on the Great Lakes aboard the SS *North America* this month. The three-day meeting is sponsored by the Episcopal Church's Department of Christian Social Relations. Some twenty delegates from this country and Canada will have the opportunity to see working conditions aboard ship, and some of the Great Lakes ports in action.

YOUR FRIENDLY TV SET—In one week on Los Angeles' seven television channels there were 3,696 acts of violence, 7,887 commercials, 784 drinks of liquor swallowed and 258 instances of property destruction. Yells of "I'll break your legs!" or similar threatened violence or death occurred 1,087 times. These figures were reported recently by a research team of 300 students at Pepperdine College, who huddled before seven campus TV sets from 7 A.M. to 1 A.M. daily for a week.

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At the Annual Meeting of the **GUILD OF ALL SOULS** held at the Church of St. Anthony of Padua, Hackensack, New Jersey on Saturday, April 30, 1960 the Rev. Malcolm DeP. Maynard, D.D., was re-elected Superior-General of the Guild, the Rev. Richard L. Kunkel was re-elected Warden, Miss Anne P. Vaughan was re-elected Secretary-Treasurer, and all present Council members, with the exception of the Rev. Arthur E. Johnstone, who is ill, were re-elected. In addition, the Rt. Rev. William H. Brady, the Rev. James O. Mote, and the Rev. Eugene A. Stech were elected to the Council.

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Collins of Florida *continued*

When Mr. Collins first took office as Governor in 1955, he put some straight talk into his inaugural address, including this passage which startled many in his audience: “Government must have quality of spirit . . . Progress can only go so far with a ward-heeling, back-scratching, self-promoting political system.”

Three-fourths of his first legislative program—the broadest program of reforms a Florida Governor had ever submitted—sailed right through. Included were pay raises for teachers, a merit system for state employees, six new junior colleges, and repeal of Florida’s “quickie” divorce laws.

He badgered the Legislature “never, never, never to pass a law under which a school can be closed” to avoid integration. “When you close schools,” he said, “you close people’s minds, and shut out progress.” This time the Legislature balked, and sent him a school-closure bill. He vetoed it, and it was never enacted.

A firm believer in States’ Rights, he has said states must earn them by showing more concern for states’ responsibilities. But he has counselled against open defiance of the Supreme Court as “little short of rebellion or anarchy.”

A majority of Florida’s voters obviously liked what they saw—and heard. They returned him to office in 1956 by the largest vote ever given a candidate for State office. It was the first time a Chief Executive had ever been elected in Florida to two consecutive terms.

There have been other notable “firsts.”

He won the gubernatorial nomination in 1956, without being forced into the traditional Southern run-off primary, by polling more votes than all of his five opponents combined. It was the first and only time it has ever happened to a Democrat.

He also is the first man ever to serve simultaneously as Chairman of the Southern Governors’ Conference and as Chairman of the National Governors’ Conference. He led the first delegation of state governors ever to tour Russia.

And he is the first Governor picked to preside at the Democratic National Convention since 1864, when the honor went to Governor Horatio Seymour of New York. The post usually is reserved for a member of the U. S. Congress.

Governor Collins, whose term expires next January, is undecided about his future, but says he has no intention of running for public office again. Unless something “creative that I could be happy in” turned up—he didn’t say what, but might have had a Cabinet post in mind, provided the Democrats win in November—he could “always return to my old law firm.”

Governor LeRoy Collins reads from the Bible in his now-historic telecast on race relations last March.

He approaches the end of his term as Governor with slightly mixed emotions.

He has enjoyed the job, feeling that it holds all the elements that make for stimulation and challenge: “agony and joy, disappointment and pride, criticism and praise, failure and success.”

On the other hand, once out of office, he can hold a baby in his arms just for the thrill it gives him, and not be suspected of having “political motives.” Or he can linger after lunch or dinner and chat with the waitress without someone making a snide remark about a “smart politician.”

“And when I am away from home on Sunday,” he adds wryly, “I can go to church without some people wondering whether I am there to pray or to make political capital out of a pretended speaking quaintance with God.”

The Governor disputes those w say his policies were repudiated Florida’s May 25 run-off prim Farris Bryant, an Ocala, Flor lawyer and an avowed segregatio soundly trounced the Governor’s candidate, State Senator Doyle Carlton, Jr. In Florida, a primary tory for the Democrat usually me election.

Governor Collins concedes that man who expressed “the most treme views” won. But he says primary was the quietest in ye that there was a “lack of interes lack of knowledge, and a lack understanding.” He saw as a g omen Mr. Bryant’s statement he would never close the pu schools.

The big problem, as he sees it to nudge off dead center the la body of Southerners “caught in middle” between ardent segre tionists on the one hand, and integrationists on the other; to them working in the cause of erance, understanding, and progr

He is convinced that a majorit Southerners who fall in this gr “want to be constructive, to forward, to move forward.” But says the time is long overdue them to speak up, to stop allow “the advocates of racial reaction South’s own worst enemies, to sp for the South, simply because make the loudest noise.”

Some of the Governor’s frie tried to talk him out of making now-famous statewide TV and ra speech earlier this year. They arg that he would be needlessly stepp on too many toes in his final yea

His reply was that he represe all the people of Florida, black white, and they expected him to convictions and to state them. thermore, he said, “the only pe who doesn’t step on someone’s to the man who stands still. Lea must take sides, stand up and counted, and keep moving forwa

In the statewide broadcast, livered in the midst of the lu counter demonstrations, the ernor used a Good Friday para

ed in the words of a politician,
rn of the dangers ahead.
said that Pilate, not Jesus,
on trial before the angry mob
hat fateful day almost twenty
ries ago.
scribing Pilate as "a comer . . .
it, big, strong, wonderful man,"
d the Roman ruler went to "the
insignificant country of Judea"
before the Pharisees "got Jesus
were trying their best to pin
thing on him."
e Pharisees, he went on, "were
g a rough time of it, and they
pounding on Pilate's door, and
g to convince him that he should
is man and have him executed."
ate kept telling them that Jesus
done nothing wrong, that he was
iteous man, and nothing that he
said sounded "treasonable."
bout that time they started
ng the cry of the mob outdoors.
it was soft, 'Crucify Him,' and
it got stronger, 'Crucify Him,'
then it got stronger, 'Crucify
' and then something hap-
d to that big, strong, wonderful
. . .

le went out on the balcony and
they were just screaming and
g for blood. And that great big
started getting smaller and
er and smaller and smaller. . . .
aid, 'Bring me a bowl of water.'
. . . he washed his hands in
.

riends, we've got mobs begin-
to form now. . . . We cannot
is matter and these issues be de-
l by the mobs, whether they are
e up of white people or whether
are made up of colored peo-
. . .

But where are the people in the
lle? Why aren't they talking?
aren't they working? They must
working. . . .
You remember the little story
t the song of the brook? It said,
g me men to match my moun-
, bring me men to match my
s, men with empires in their
n, and new eras in their brains.'
We've got to have men with new
in their brains. . . .
We've got a nation to save. And
e got a God to serve." ◀

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THE FOUR LOVES:
Part Four

Charity

BY C. S. LEW

All of us receive charity because God enables us to love that which is not naturally lovable

William Morris wrote a poem called *Love Is Eno* and someone is said to have reviewed it briefly in words, "It isn't." Such has been the burden of series. The natural loves are not self-sufficient. Someth else, at first vaguely described as "decency and comm sense," but later revealed as goodness, and finally the whole Christian life in one particular relation, m come to the help of the mere feeling if the feeling i be kept sweet.

To say this is not to belittle the natural loves but indicate where their real glory lies. It is no dispara ment to a garden to say that it will not fence and w itself, nor prune its own fruit trees, nor roll and cu own lawns. A garden is a good thing but that is not sort of goodness it has.

It will remain a garden, as distinct from a wilderne only if someone does all these things to it. Its r glory is of quite a different kind. The very fact tha needs constant weeding and pruning bears witness that glory.

When God planted a garden He set a man over it set the man under Himself. When He planted the gar of our nature and caused the flowering, fruiting love grow there, He set our will to "dress" them. Comp with them, it is dry and cold. And unless His g comes down, like the rain and the sunshine, we s use this tool to little purpose. But its laborious—largely negative—services are indispensable. If they needed when the garden was still Paradisal, how m more now when the soil has gone sour and the w weeds seem to thrive on it best?

But heaven forbid we should work in the spiri prigs and stoics. While we hack and prune we k very well that what we are hacking and pruning is with a splendor and vitality which our rational could never of itself have supplied. To liberate splendor, to let it become fully what it is trying to

THE FOUR LOVES, *Copyright© 1960 by Helen Joy Lewis*

ve tall trees instead of scrubby tangles, and sweet
s instead of crabs, is part of our purpose.

ɔw we must face a topic that I have long postponed.
:rto hardly anything has been said about our
al loves as rivals to the love of God. Now, the
ion can no longer be avoided. There were two
ns for my delay.

ıe is that this question is not the place that most of
ed to begin at. It is seldom, at the outset, "addressed
ır condition." For most of us the true rivalry lies
:en the self and the human Other, not yet between
ıuman Other and God.

is dangerous to press upon a man the duty of getting
ıd earthly love when his real difficulty lies in
ıg so far. And it is no doubt easy enough to love
ellow-creature less and to imagine that this is
ening because we are learning to love God more,
. the real reason may be quite different.

ut to have stressed the Rivalry earlier would have
premature in another way also. The claim to
ity which our loves so easily make can be refuted
ɔut going so far as that. The loves proved that they
ınworthy to take the place of God by the fact that
cannot even remain themselves and do what they
ıise to do without God's help. Why prove that some
princeling is not the lawful Emperor when, without
Emperor's support, he cannot even keep his sub-
ıate throne and make peace in his little province
alf a year?

ven for their own sakes the loves must submit to
:cond things if they are to remain the things they
to be. In this yoke lies their true freedom; they "are
when they bow." For when God rules in a human
, though He may sometimes have to remove certain
s native authorities altogether, He often continues
:s in their offices and, by subjecting their authority
is, gives it for the first time a firm basis.

nerson has said "When half-gods go, the gods
e." That is a very doubtful maxim. Better say
en God arrives (and only then) the half-gods can
in." Left to themselves they either vanish or become
ɔns. Only in His name can they with beauty and
rity "wield their little tridents." The rebellious
ın, "All for love," is really love's death warrant (date
ecution, for the moment, left blank).

And this brings me to the foot of the last steep ascent this series must try to make. We must try to relate the human activities called "loves" to that Love which is God a little more precisely than we have yet done. The humblest of us, in a state of Grace, can have some "Knowledge-by-acquaintance," some "tasting," of Love Himself; but man, even at his highest sanctity and intelligence, has no direct "knowledge about" the ultimate Being—only analogies. We cannot see light, though by light we can see things. Statements about God are extrapolations from the knowledge of other things which the divine illumination enables us to know.

God is love. Again, "Herein is love, not that we loved God but that He loved us" (I Jn. IV, 10). We must not begin with mysticism, with the creature's love for God, or with the wonderful foretastes of the fruition of God vouchsafed to some in their earthly life. We begin at the real beginning, with love as the Divine energy. This primal love is Gift-love. In God there is no hunger that needs to be filled, only plenteousness that desires to give.

The doctrine that God was under no necessity to create is not a piece of dry scholastic speculation. It is essential. Without it, we can hardly avoid the conception of what I can only call a "managerial" God; a Being whose function or nature is to "run" the universe, who stands to it as a headmaster to a school or a hotelier to a hotel.

To be sovereign of the universe is no great matter to God. In Himself, at home in "the land of the Trinity," he is Sovereign of a far greater realm. God, who needs nothing, loves into existence wholly superfluous creatures in order that He may love and perfect them. He creates the universe, already foreseeing (or should we say "seeing?") the buzzing cloud of flies about the cross, the flayed back pressed against the uneven stake, the nails driven through the mesial nerves, the repeated incipient suffocation as the body droops, the repeated torture of back and arms as it is time after time, for breath's sake, hitched up.

If I may dare the biological image, God is a "host" who deliberately creates His own parasites; causes us to be that we may exploit and "take advantage of" Him. Herein is love. This is the diagram of Love Himself, the inventor of all loves.

God, as Creator of nature, implants in us both Gift-

continued on next page

loves and Need-loves. The Gift-loves are natural images of Himself; proximities to Him by Resemblance. A devoted mother, a beneficent ruler or teacher, may give and give, continually exhibiting the likeness. The Need-loves, so far as I have been able to see, have no resemblance to the Love which God is.

In addition to these natural loves, God can bestow a far better gift; or rather, since our minds must divide and pigeonhole, two gifts.

He communicates to men a share of His own Gift-loves. This is different from the Gift-loves He has built into their nature. These [loves] never quite seek simply the good of the loved object for the object's own sake. They are biased in favor of those goods they can themselves bestow, or those which they would like best themselves, or those which fit in with a preconceived picture of the life they want the object to lead.

But Divine Gift-love—love Himself working in a man—is wholly disinterested and desires what is simply best for the beloved. Divine Gift-love in the man enables him to love what is not naturally lovable; lepers, criminals, enemies, morons, the sulky, the superior, and the sneering.

God also transforms our Need-love for one another. In reality we all need at times, some of us at most times, that Charity from others which, being Love Himself in them, loves the unlovable. But this, though a sort of love we need, is not the sort we want.

We want to be loved for our cleverness, beauty, generosity, fairness, usefulness. The first hint that anyone is offering us the highest love of all is a terrible shock. This is so well recognised that spiteful people pretend to be loving us with Charity precisely because they know that it will wound us. To say to one who expects a renewal of Affection, Friendship, or Eros, "I forgive you as a Christian" is merely a way of continuing the quarrel. Those who say it are of course lying. But the thing would not be falsely said in order to wound unless, if it were true, it would be wounding.

How difficult it is to receive, and to go on receiving, from others a love that does not depend on our own attraction, can be seen from an extreme case. Suppose yourself a man struck down shortly after marriage by an incurable disease which may not kill you for many years; useless, impotent, hideous, disgusting; impoverishing where you hoped to enrich; impaired even in intellect and shaken by gusts of uncontrollable temper, full of unavoidable demands. And suppose your wife's care and pity to be inexhaustible.

The man who can take this sweetly, who can rece
all and give nothing without resentment, who can abst
even from those tiresome self-depreciations which
really only a demand for petting and reassurance,
doing something which Need-love in its merely natu
condition could not attain.

In such a case, to receive is harder and perhaps m
blessed than to give. But what the extreme exam
illustrates is universal. We are all receiving Chari
There is something in each of us that cannot be n
urally loved. It is no one's fault if they do not so love
Only the lovable can be naturally loved. You might
well ask people to like the taste of rotten bread or
sound of a mechanical drill. We can be forgiven,
pitied, and loved in spite of it, with Charity; no ot
way. All who have good parents, wives, husbands,
children, may be sure that at some times—and perh
at all times in respect of some one particular trait
habit—they are receiving charity, are loved not beca
they are lovable but because love Himself is in th
who love them.

Thus God, admitted to the human heart, transfor
not only Gift-love but Need-love; not only our Ne
love of Him, but our Need-love of one another. Thi
of course not the only thing that can happen. He m
come on what seems to us a more dreadful mission.
demand that a natural love be totally renounced. A h
and terrible vocation, like Abraham's, may constrai
man to turn his back on his own people and his fath
house. Eros, directed to a forbidden object, may hav
be sacrificed.

In such a case the Divine Love does not *substi*
itself for the natural—as if we had to throw away
silver to make room for the gold. The natural loves
summoned to become modes of Charity while also
maining the natural loves they were.

One sees here at once a sort of echo or rhyme or co
lary to the Incarnation itself. And this need not
prise us, for the Author of both is the same. As Chri
perfect God and perfect Man, the natural loves are ca
to become perfect Charity and also perfect natural lo
Charity does not dwindle into merely natural love
natural love is taken up into, made the tuned
obedient instrument of, love Himself.

How this can happen most Christians know. All
activities (sin only excepted) of the natural loves
in a favored hour, become works of the glad and sha
less and grateful Need-love or of the selfless, unoffic
Gift-love, which are both Charity. Nothing is either

ial or too animal to be thus transformed. A game, a e, a drink together, idle chat, a walk, the act of nus—all these can be modes in which we forgive or ept forgiveness, in which we console or are reconciled, which we "seek not our own." Thus in our very in- ncts, appetites and recreations, Love has prepared Himself "a body."

But I said "in a favoured hour." Hours soon pass. e total, and secure, transformation of a natural love o a mode of Charity is a work so difficult that perhaps fallen man has ever come within sight of doing it fectly. Yet the law that loves must be so transformed I suppose, inexorable.

"Is it easy to love God?" asks an old author. "It is y," he replies, "to those who do it." God can awake man, towards Himself, a supernatural Appreciative ve. This is of all gifts the most to be desired. Here, in our natural loves, nor even in ethics, lies the e center of all human and angelic life. With this all ngs are possible. Charity

And with this, where a better [series] would begin, ne must end. I dare not proceed. God knows, not I, ether I have ever tasted this love. Perhaps I have only gined the tasting. Those like myself whose imagina- n far exceeds their obedience are subject to a just alty; we easily imagine conditions far higher than we have really reached. If we describe what we have gined we may make others, and make ourselves, be- ve that we have really been there. And if I have only gined it, is it a further delusion that even the imagin- ; has at some moments made all other objects of desire yes, even peace, even to have no more fears—look like oken toys and faded flowers? Perhaps.

Perhaps, for many of us, all experience merely defines shape of that gap where our love of God ought to be. is not enough. It is something. If we cannot "practice presence of God," it is something to practice the sence of God, to become increasingly aware of our awareness till we feel like men who should stand be- e a great cataract and hear no noise, or like a man a story who looks in a mirror and finds no face there, a man in a dream who stretches out his hand to visible jects and gets no sensation of touch. To know that is dreaming is to be no longer perfectly asleep. But news of the fully waking world you must go to my ters. ◀

THE FOUR LOVES, from which this series has been taken, will be published on July 27. The publisher is Harcourt Brace and Company; the price is $3.75.

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CALENDAR AND RADIO-TV SCHEDULE

JULY

10–15	Institute for Adult Christian Education, Indiana University, Bloomington, Ind. *Co-ordinator:* John McKinley, Box 42, Bloomington, Ind.
10–15	Summer School of Religious Education for clergy, laymen, and laywomen of Province IV (Sewanee). Okolona College, Okolona, Miss. *Subject:* The Christian Family.
10–16	National Convention of Church Workers Among the Deaf, Evergreen Conference Center, Evergreen, Colo.
12–21	Tenth Sewanee Conference on Church Music, Monteagle, Tenn. *See Music, below.*
17–22	Institute for Adult Christian Education, Diocesan Center, Syracuse, N.Y. *Co-ordinator:* the Rev. Ralph Hutton, 10 Montgomery St., Syracuse, N.Y.
25	**St. James the Apostle**
26–29	Town and Country Conference, Province IV, Valle Crucis, N.C.

AUGUST

1–6	Short Music School, Province VI (Northwest). See Music.
6	**The Transfiguration of Christ**
8–20	Long Music School, Province of the Northwest. See Music.
24	**St. Bartholomew the Apostle**
24–31	*The Faith in the University*, third national study conference sponsored by the National Canterbury Association and the Division of College Work, National Council. Oberlin College, Oberlin, Ohio. Open to students, teachers, administrators, clergy, and professional lay workers of the academic community.
26	Conference of Episcopal Men and Lay Readers of Province VI, Evergreen Conference Center, Evergreen, Colo.
29–Sept. 2	School of Church Music and Liturgics at the Seminary of the Southwest. See Music.

SEPTEMBER

11–16	Institute for Adult Christian Education, L. L. Scaife Conference Center, Maple Spring, N.Y. *Co-ordinator:* the Rev. John T. Sanborn, St. James' Church, Batavia, N.Y.

MUSIC

Several special seminars and summer schools of music have been announced for the com months.

Tennessee: Tenth Sewanee Conference on Chu Music, July 12–21 at the DuBose Conference C ter, Monteagle, Tenn., sponsored by the Fou Province. Faculty include: the Rev. David B. C lins, David McK. Williams, Jack Ossewaa John Glenn Metcalf, Marguerite Pearce Me Director, Adolph Steuterman; secretary, Rich T. White, St. John's Church, 322 South G Ave., Memphis, Tenn.

Colorado: Two music schools are scheduled the Province of the Northwest: a Short Mu School, August 1–6 and a Long Music Scho August 8–20. Both will be held at the Evergr Conference Center in Evergreen. For further formation address the Rev. Charles D. Pi Christ Church, Castle Rock, Colo.

Texas: The Music Commission of the Diocese Texas and the Episcopal Seminary of the So west will sponsor the fifth regional School Church Music and Liturgics August 29 thro September 2 at the seminary. Faculty: the Samuel M. Garrett, Arthur Howes, Ronald natt. Registrar and Dean of the School: David Hinshaw, The Episcopal Theological Seminary the Southwest, 606 Rathervue Place, Austin 5,

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A Word for the Day, 26 new one-minute thou ful spots with Bill Shipley. On one disc. Free

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Booking information from Division of Radio TV, 281 Park Avenue South, New York 10, N

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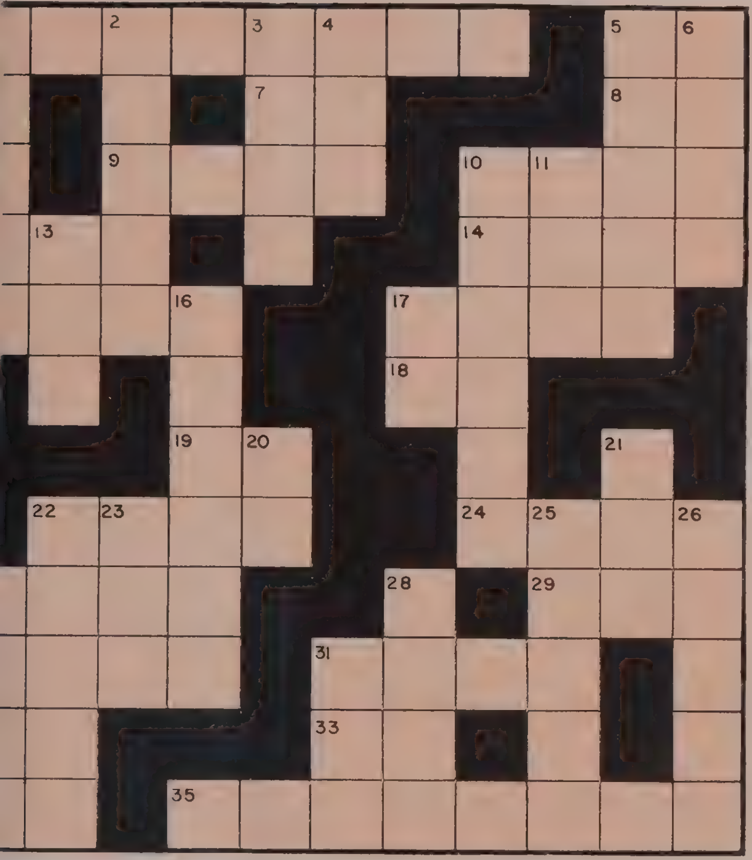
Words from the Psalms

All the words in this Crossword Puzzle are from the Psalms. After each clue there is a reference to a Psalm number and verse where the word may be found. The King James Bible or the Revised Standard can be used, except where noted in the definition. Solution on page 42.



INITIONS

OSS

One who cares for sheep (23,1)

Exists (103,16)

Over and in contact with (37,34)

To bring about (34,14)

Precious metal (19,10)

Poetic form of "you" (51,16)

Everyone (65,2)

Elevation of land (15,1)

To retain (119,2)

Deities (97,9)

18 Word that indicates a choice (35,14)

19 Toward (137,6)

22 A kind of weather (147,8)

24 Declared (68,22)

27 Head (7,16)

29 Large body of water (95,5)

30 Told an untruth (78,36)

31 To cleanse (26,6)

32 To the same extent (17,8)

33 Exist (*first person*) (18,3)

34 Archaic form of "you" (106,1)

35 Hated (22,24)

Down

1 To talk (145,21)

2 Large bird (103,5)

3 To retain (119,117)

4 Finish (46,9)

5 These should not be worshipped (96,5)

6 Spirit (103,1)

10 Prickly parts of some plants (118,12)

11 Concealed (19,6)

13 Allow (19,14)

16 Felt sorry for (106,46)

17 Proceed (139,7)

21 Expire (49,10)

22 Lift (81,2 RSV, not in King James)

23 The King James Bible uses "did eat" (78,25)

25 What is left after a fire (102,9)

26 A king of Israel (89,20)

27 Perform on a musical instrument (33,3)

28 Lighting device (119,105)

31 Existed (39,2)

Books

Conducted by EDWARD T. DELL

Religion and the Presidency: An Issue Still With Us

***A Roman Catholic in the White House*, by James A. Pike, in collaboration with Richard Byfield. 143 pp. Garden City, N.Y. Doubleday. $2.50.**

We can imagine that the publishers of this volume looked out on the election-year scene and shot a short-order request at the newsworthy Episcopal Bishop of California for a book on the issues at stake in voting for or against a Roman Catholic. Senator John F. Kennedy is obviously the unidentified object, flying high in the primary popularity polls. We can imagine also that Bishop Pike offered heartfelt thanks for Canon Byfield, right there in his own cathedral in San Francisco, an experienced editor and journalist who could help produce what was ordered.

This is the heart of the book: it says, discriminate against no man because of his faith, but don't hesitate to question him freely and closely about issues of public concern where his religious ties seem to have a bearing. Bow neither to bigotry nor to cries of "bigotry" aimed at stifling honest inquiry.

In the authors' view, the main issue is what opinion a candidate holds about the relations of Church and State. In admirably objective and starkly simple outline, they describe and compare the three alternatives: "(1) State over Church, (2) Church over State, and (3) God and Conscience over both." In their opinion, buttressed by references to history and theology, the traditional Roman view favors the second, Protestant opinion the third. American constitutional law, holding to separation of Church and State, is closest to the third, too. The official Roman view, that Catholics are bound in faith and conscience to support the social policies favored by the hierarchy both at the polls and in public office, is represented by Cardinal Ottaviani, a Vatican leader.

An alternative Roman position, however, might be the "American interpretation" recently developed by the Jesuit John Courtney Murray. Father Murray argues (1) that a Church-State is the ideal, but (2) no ideal is possible in the imperfections of history, and therefore (3) the *best possible system* is our U.S. separation, with constitutional guarantees of freedom for the Church. (The Church here means, of course, Rome.) The Americanist position hangs entirely on the assumption that a "Catholic State" or "sacral civilization" is out of the question—an assumption that Roman Catholics obviously do not make in Spain, Italy, Colombia, and other places.

The decisive question raised by Bishop Pike and Canon Byfield is whether American Romans in general, or a Roman President in particular, will follow Cardinal Ottaviani or Father Murray. Or, with the traditional and official Church-over-State doctrine in mind, can the American people rely upon Kennedy to be a "poor" Catholic as well as a fine American?

Within a month of the book's appearance, the Vatican had spoken. Through *L'Osservatore Romano*, its official newspaper, it said on May 16: "A Catholic can never prescind (depart) from the teachings and directives of the Church. In every sector of his activity he must inspire his public and private conduct by the laws, orientations, and instructions of the hierarchy."

It is perfectly clear from reading Bishop Pike's book that he, an ex-Roman, will not be surprised by this development. Senator Kennedy and Father Murray have suffered a setback. Lately the National Council of Churches has been circulating a document written by a Spanish ex-Roman theologian-lawyer, Angel F. Carillo de Albornoz, now an Episcopalian. This long article traces the growth of the "separation" doctrine of Church and State in Roman circles, along Father Murray's lines, and hazards the opini that it may yet reach the status of legitimate Roman view.

How soon this would come abo and whether it ever will, are still op questions. These questions clearly ha a bearing upon the votes cast by co scientious Christian citizens. The Pi Byfield book, a nugget of value in small package, is the best of its ki available. We all should read, ma learn, and inwardly digest its conte before the campaign of '60 begins earnest.

—JOSEPH FLETCH

***The Mount of Purification* [cluding *Collected Papers of E lyn Underhill* and *Meditations a Prayers*], by Evelyn Underh New York, Longmans, Green Co. $3.**

Many readers are familiar with writings of Evelyn Underhill (18 1941), who is justly considered an c standing exponent of the mystical l and whose *Mysticism* (1911 and t teen subsequent editions) and *Wors* (1936) are standard works likely to dure for ages to come. Not many this country, however, have been fortunate as to experience a retreat by Miss Underhill. This book brings us another printed example of the dresses, hymns, readings, and points meditation used by one of the m sought-after English retreat conduc of modern times. The volume serve show that her extraordinary reputa in that field is entirely justified, for enjoyed the gift of rare insight spiritual realities and also the gift clarity of expression.

Inspired by Dante's picture in *Pu torio* of the gradual cleansing of soul from its natural selfishness and reality, Miss Underhill leads her treatants along the ascending path the purifying mountain follow Dante, who clambered up from ter to terrace, not forced by God's j ment, but drawn by His love and his own desire to respond to it.

Before the ascent can be made, must jettison the burden of our which, by their dead weight, keep from getting off the ground. As calls for initiative on our part, th only God can relieve us, she likens soul to a garden in which the real stery of growth and fruitfulness the hands of God, but the prepara of the ground, the digging and weed the hoeing and raking, is left to us.

deadly sins, which must go if we ascend, are treated under the gs of three great disorders of our of love: loving wrong things, too much, and loving too little. and avarice fall in the first cate- ust and gluttony into the second,)th and envy into the third.

Eucharist is taken as a figure of ;cent up the Mount of Purifica- he subdivides it, analytically, into :lements—thanksgiving, sacrifice, union, memorial, and mystery— 'oceeds to deal, under these head- vith pride and humility, anger and illity, envy and charity, avarice enerosity, greed and detachment. egrate these sins and virtues into imework of the Eucharist requires all degree of skill, but Miss Un- lives up to her reputation ad- y. The result can be recom- :d as spiritual reading without re-

—A. Pierce Middleton

***Ladder of Temptations,* by ld Blair, with a Foreword by 3ishop of London. 112pp. York, Longmans, Green & $1.75, cloth; 95 cents, paper.**

: author, who is Canon of Salis- Cathedral, makes an unusual and 'ating approach to the temptations ;us. He begins by discussing the on, "How did God come to let xist at all?" and proceeds to de- his theme that "God is a God of and evil and in full control of ' "Neither God nor man," writes 1 Blair, "can be good without sort of chance of being evil. There be two ways, with the risk of his ing the wrong one. That was own decision, and we shall pay no compliment if we think he to shelve the responsibility for it." h the temptations of Christ in the rness as the frame of reference, ithor shows how Christ's decisions the steps of the ladder that led to derstanding of the will of God for The same types of temptation con- Christians in contemporary so- Too often our Christianity is st with all the inconvenient bits out." Christ was always fighting t false righteousness. "Unless the h and Christians within it," 1 Blair states, "realize that their battle is not against obvious evil gainst the tyranny of conventional ousness, they will not be fighting ght battle."

There are startling ideas set forth to jolt us from allegiance to superficialities. The author maintains that "if Jesus were living as a man in our world today he would use for good all the things that Western society has found good, but he would not pretend that they were unchanging and eternal principles."

This is a stimulating book, to be pondered over with a Bible at hand, since it is well annotated in the margin with Old and New Testament sources.

—Stella Goostray

***The Paschal Liturgy and the Apocalypse,* by Massey H. Shepherd, Jr. (Vol VI in Ecumenical Studies in Worship). 97 pp. Richmond, Va., John Knox Press. $1.50.**

Throughout Christendom today these truths are being reexamined and reaffirmed: 1) that worship is the central act of Christian living; 2) that Easter provides the core of the Christian revelation; and 3) that the Church stands in tension between life on earth and in heaven.

Dr. Shepherd's thesis is that these three Christian affirmations come to a local point in the liturgy of Easter (the Paschal Liturgy). This in turn suggested to the author of the Book of Revelation (the *Apocalypse*) a basic pattern for his vivid description of life in the Kingdom of God in terms of that primary liturgy. The book is a scholarly presentation of this thesis on the basis of Holy Scripture and the writings of the early Church Fathers.

Although intended for clergy and scholars, this book can serve all churchmen as background material for Dr. Shepherd's "The Holy Week Offices" and for a new perspective on the Book of Revelation.

The other volumes in the *Ecumenical Studies in Worship* include: *Essays on the Lord's Supper* by Oscar Cullmann and F. J. Leehardt; *Worship in the Church of South India* by T. S. Garrett; *An Experimental Liturgy* by J. G. Davies (a General Editor of the series), G. F. Cope, and D. A. Tytler; *Jacob's Ladder: The Meaning of Worship* by William Nicholls; and *Worship in Ancient Israel* by A. S. Herbert.

Lawrence H. Rouillard

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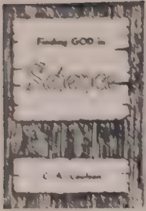

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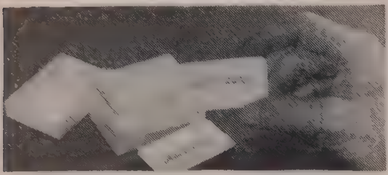

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Letters

About the South

. . . I wish to express my deep disappointment regarding the article, "Christian Dilemma in the South," . . . which appeared in the May issue. . . . I submit that in the Church there are no "two sides" to this question. The Church has an official position on race relations, which is, I believe, the only possible Christian position. If this makes me an extremist, then I am content to be so labeled. . . . I would like to ask the question, "How does one go about being a 'moderate' Christian?"

The Rev. C. P. Criss
Arrington, Virginia

. . . Dean Lea offers us a definition of a "moderate" in race relations. The "moderate," he says, "quite honestly believes that the separation of the races by law is best for both." Thus the "moderate" is a person who agrees with Verwoerd, Strydom, Eastland, Faubus, and disagrees with the Supreme Court and with the stated policies of our Church. In short, a "moderate" by Dean Lea's definition is a segregationist. Does anyone else find this confusing?

Gordon W. Allport
Christ Church Parish, Cambridge, Mass.

. . . What good can be done by such articles as Dean Lea's "Christian Dilemma in the South"? . . . Supposedly the author expected to change some convictions. He will not do so. . . . Unfortunately, all that the Lea group will do will be to lend aid and comfort to . . . the N.A.A.C.P., and drive out of the Protestant Episcopal Church the loyally white communicants in the South and maybe also a good many in such places as Chicago and New York.

Manning Mason Pattillo
Shell Beach, California

. . . The Church, in reporting or acting, will not produce anything valuable for the racial issue either by re-hashing questionable sociological generalities in Christian terms, or by calling for undefined acts of "prayer."

Your magazine has at least two relevant approaches open: let our teachers give us the Church's thought on unity in Christ as applied to racial differences, or, give us some factual, specific reporting about the Church in the South.

Francis X. Walter (rector)
St. James Church, Eufaula, Alabama

Plebes' Names, Please

. . . As rector of the parish within which the U.S. Naval Academy is located, I should like your help in obtaining the cooperation of our clergy throughout the land from whose parishes the new class of plebes come. These young men must report to the Naval Academy for summer duty on *July 5*, which is well in advance of the September enrollment of other college students. Unless we make effective contact with the Episcopal plebes du the summer, we are at a great disad tage in getting them to sign out to at their own Episcopal Church. . . . It is gent that this information be sent e because once the date for signing out passed, the midshipmen will have s chance of making a change from the [denominational Navy] Chapel for a w semester. . . .

The Rev. James F. Madison, Re
St. Anne's Parish, Annapolis,

Rx for Pigeons

. . . I rise to help my brother (*Worldscene*, May, 1960) and plead cause.

We have had . . . pigeon roosts in mie. . . . It was a mess, and for year were able to accomplish little . . .

The pigeons filled the gutters stopped them up. Water seeped thr the walls of the church and peeled of paint on the interior walls. Kids ins on climbing up the downspouts in to try to capture them; they broke shingles on the roof; they shot at with air rifles and made holes in som the stained-glass windows. The last was when kids threw stones at pig roosting on the large east-window and made two breaks in that window

I happened to go to an ordination ice in Wheatland (Kans.) where preacher was the retired Dean of To Dr. Day. I stated my problem and h sponded by telling me that the p method in Topeka was to hire an e minator, who came every three m and shot all he could see. He sa worked.

So, by arrangement with the loca lice, we purchased a high-powered gun, which we gave to a special polic who was noted as a crack shot, and willing to undertake the task. . . really did a job for us. We have now no pigeons roosting on the church over a year, except that once in a while one will appear. We simply Mr. Pollock, and the pigeon soon pears . . .

The Very Rev. Otis Jackson,
St. Matthew's Cathedral, Laramie,

S	H	E	P	H	E	R	D	■	I
P	■	A	■	O	N	■	■	■	D
E	■	G	O	L	D	■	T	H	O
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K	E	E	P	■	■	G	O	D	S
■	T	■	I	■	■	O	R	■	■
■	■	■	T	O	■	■	N	■	D
■	R	A	I	N	■	■	S	A	I
P	A	T	E	■	■	L	■	S	E
L	I	E	D	■	W	A	S	H	■
A	S	■	■	■	A	M	■	E	■
Y	E	■	D	E	S	P	I	S	E

Solution to puzzle, page 39

conducted by **JOHN WALLACE SUTER**

'hat is a Collect?

the active lay person what a collect is and he or vill probably reply that it is a short prayer said just e the Epistle is announced in the service of Holy munion, and shortly after the Creed in Morning er. Perhaps he will add that each Sunday or Holy has its own collect.

is is a good answer. But much more can be said.

the roughly 250 collects in our Prayer Book* only are of the kind described above. We use the term ct to identify a particular literary form or pattern which a writer may "pour" a prayer: either a petition thanksgiving. It is the form, not the content, that s a prayer a collect. The form itself, moreover, has or four varieties. All these varieties have a few cteristics in common, and generally speaking it is by that one recognizes a collect when one sees it, ever published. What are these identifying marks? ie typical collect is short. It consists of a single sen- and expresses only one theme. Seldom does it waste words. The point it makes is made sharply. It has a im. (Some have characterized the collect as near- y.) It is not oratorical or ornate. Whatever beauty yle it has (and a number of them have real beauty) is ved through terseness and restraint. Phrase is often iced against phrase, clause against clause, to create eeling of ideas-that-rhyme instead of the rhyming of -sounds. If one listens to a collect being read and not have the book open, one's ear soon catches the ne and pattern, as in listening to music. If one looks e words while they are read, or reads the prayer aloud alone, one may observe the excellent workmanship went into its making. A really good collect is shapely has sinew. It says something important and says it well.

in any art, some specimens are more excellent than s. When you have labelled a prayer "collect" you have aid that it is a fine prayer. There are places in the er Book where the substitution of a different collect d, or could, make an improvement. The high reputation 'ed by the Prayer Book for its "wonderful collects" upon the superlative quality of perhaps seventy-five. Next in order might come perhaps a hundred which are good. This is one of the areas in the Prayer Book where those who love it most are eager to see it conform more fully to the high standard set by its best pages.

Of the several varieties of the collect, let us take a close look at one, sometimes called the pivotal. It begins by addressing God. Next comes a clause or phrase referring to some particular attribute of God which leads us to believe that what we are about to ask for is something God wants to give us. Then comes the request itself, the heart and core of the prayer.

This request has a special form, including special punctuation. Following the semicolon which ends the reference to God's attribute, the next word, which is the first in the petition, begins with a capital letter. This device marks the "pivot" on which the design turns. The petition may be longer or shorter, depending upon several details in the development of the thought. It may have two clauses. It may include a result-clause, stating the happy consequence that will occur if the prayer is answered. Finally, there is an ending, often stereotyped, often reminding us of our Lord's promise to be with two or three who are gathered together in his Name.

There are many samples of the pivotal type in our American Prayer Book. A few may be seen on pages 222, 17, 18, 67 (one of the most famous), 111, 138, 173, 174, 191, 197.

An entirely different variety of collect is illustrated by the collect for the Twenty-first Sunday after Trinity (pages 218-219). This is one of the finest. Notice how completely it makes its point; how "pardon" and "peace" are spelled out after the word "that"; and how graceful is the flow of this single short sentence.

There is not space here to set down the rules that govern this type, but the reader may perhaps enjoy doing a little homework by writing his own description. As a help, we suggest that he glance at pages 31 (second prayer), 49 (third) 147, 225, 307, and 565-566 of the Prayer Book.

We welcome thoughts from readers on collects. Have you certain favorites? Do certain words in some collects puzzle you? We have written here about *form*. What about *meaning?* Things Old & New will deal with that another month. Any suggestions? A final word: when the best in style becomes a vehicle for the finest in spiritual insight, and beauty is wedded to truth, we have a collect to live by.

---

lack of precision in the total is due to a small margin of ility resulting from two facts: (1) In a few instances two collects lmost, but not quite, identical. Shall we count them as one or (2) Here and there one finds a prayer that is too long to be a l collect, but is more like a collect than like any other form. It natter of judgment whether to include it in the count.

Inquiry:

a question and answer column

conducted by Henry Thomas Dolan

Q I noticed in the pictures of Princess Margaret's wedding that the Archbishop of Canterbury and some other clerical dignitaries had "chaplains" attending them. I thought all chaplains were clergy serving with the armed forces or at other institutional posts.

A *Chaplain* is really, by contraction, chapel-ain, and originally signified the clergyman conducting services held in a chapel, as distinguished from a church, the appointment to which carried with it some title, or benefice, or "living." In the once-upon-a-time world of feudalism, and less commonly later, there were plenty of people who could afford private chapels, and some the clergymen to go with them. Out of these two usages—the kind of church served and the nature of the clergyman's assignment—come the two modern meanings of the word: a clergyman without other title who performs religious services in a chapel, cathedral, or collegiate church, or one officially attached to the armed forces, to some public institution, or to a family or court.

In the Church in the United States, it is by no means unheard of for a diocese to provide its bishop with a chapel, known as "The Bishop's Chapel," set aside for his personal use. The English counterpart of this practice, and the appointment of particular clergymen to serve such chapels, would account for their having chaplains, as in the case of the ecclesiastical dignitaries you noticed.

Q Is there any difference between doctrine and dogma in the Church?

A In the total spectrum of faith, these two hues are extremely close. *Dogma* means a tenet or a belief authoritatively laid down, and is a word straight out of the Greek, through the Latin, unchanged in spelling or meaning. *Doctrine* comes from the Latin *doceo,* to teach or instruct. In the Church, dogma tends to mean a credal statement or fundamental point of belief, doctrine the body of teaching assembled around the particular dogma.

It is dogma that Our Lord was true God Incarnate. The doctrine of the Incarnation is what the Church teaches us about the dogma of His deity. Both the Apostles' and the Nicene Creeds speak directly of the three Divine Persons of the Godhead. The Holy Trinity is categorically dogma, but we speak of the doctrine of the Trinity, meaning what the Church, across the centuries, has thought and said about an undeniable experience of God recorded by certain men.

Q What does the Church mean by the word "canon"? I thought it meant some part of the Church law, but then it turns out to be the title belonging to some clergymen.

A This is only the beginning of the confusion over this highly versatile word. It also means an authoritative list of names, the officially determined books making up the Bible, certain church music, and part of the service of Holy Communion.

Each one of its many senses, however, is derived from the Greek *kanon,* for straight rod or bar, rule, standard, or something to measure by. In its legal sense, a canon is a rule or regulation laid down and enforced by the Church. As to clergy, a canon originally was one of a number serving a large church, whose name was entered on a canon, or list. Later, it was used toward such clergy with a shade more of its legal sense, because they lived together under a canon, or rule, of life.

With respect to the Bible, the word *canon,* in its sense of "standard," distinguishes the writings agreed upon for inclusion from the many that were not. The story of Lucifer's rebellion and fall from Heaven, for instance, is not found in the Bible (it did not make the canon), but in the Jews' Talmud. In the Eastern Chu the word *canon* means a statec of nine hymns used in certain s ices, and in general musical usag may mean a certain style of con sition for choral singing. Liturgic *canon* is sometimes used as a r ence to the part of the Commu service correctly known as the Pr of Consecration (from the end o Sanctus to the beginning of the L Prayer), because this correspond the Roman Canon of the Mass, of the standard, unchanging p compared with Collect, Epistle, Gospel (Propers) that change for day, week, or season.

In our branch of the Church day, a clergyman who bears the of Canon is usually on the off staff of a cathedral church, under Dean.

Q Why do we Episcopalians the word "trespasses" in the L Prayer?

A In both the King James and Revised Standard versions of New Testament, St. Matthew (6 translates the Greek as "debts," St. Luke (11:4) as "sins." Our B of Common Prayer from its be ning, however, made the word " passes." And so do we. In this u the Book of Common Prayer following the wording of the L Prayer given in the Great B (1539), which itself adhered cl to the form of the prayer set o the English New Testament of liam Tyndale (1525-26). In Henry VIII issued an ordinance quiring the use of this form of Lord's Prayer, which undoub helped to make it the commonly cepted form for Englishmen of e Christian persuasion.

We may let our saying of the *trespasses* remind us of the antic of the Book of Common Prayer, of the distinction our branch of Church enjoys in having first put such book in the hands of the shipping faithful.

With Martha and Mary

yone who wants to stir up a group of Church women need only mention ory of Mary, who sat listening to Jesus and earned His approval, and Martha, lugged away at the housework and earned only a rebuke.

ho's going to get the housework done?" "Doesn't He realize that they'd all gone hungry if Martha hadn't stayed in that kitchen?" "If everyone took terally, we'd all starve."

against all this, Jesus' statement stands: *Martha, Martha, thou art careful roubled about many things: but one thing is needful; and Mary hath chosen ood part, which shall not be taken from her.* (Luke 10:41)

en we are trying to understand a statement that baffles us, it always helps member the situation into which it was spoken. We can hardly imagine that ion after nineteen centuries, during which this very story has acted on rn society. What is woman's place in the world? In our day there is a good f discussion about it. In Jesus' day there was none at all. Mary belonged in itchen; Martha was completely in the right about that, and no one would of contradicting her—no one but Jesus. Jesus is defending Mary here more He is rebuking Martha—defending Mary's right to come out of the kitchen isten to talk about matters that were ordinarily considered closed to women.

t once we have cleaned up the housekeeping situation, what then? What is saying about "many things," as against "one thing?"

rhaps it would sharpen our thought to retell the story, reversing only one —the attitudes of the two women. Jesus comes to the house; Martha is ng about happily in the kitchen, enjoying her work, wholly focussed on the which her Lord is soon to enjoy. Mary is sitting at Jesus' feet—but is she ng His word? Not at all, she is thinking that nobody should be so stupid as nt to be out in that stuffy old kitchen while the Master is talking. So she t say to Jesus, "Lord, dost thou not care that my sister faileth to heed Thy ? Bid her therefore that she listen." What would Jesus say? Well—we don't that, but we can see clearly that of these two it is Kitchen Martha who is -minded, while the distracted one is Mary, sitting at Jesus' feet though she be.

its deepest level the story of Mary and Martha may speak to this point. eness, simplicity, a focussed mind: the "one thing needful" may be just that. y be going one's own way, doing what one is doing as for the Lord, without ng about what other people may or may not be doing. It may be developing lmost unknown talent of being oneself.

o live and let live is very close to the mind of God," a modern religious r has said—and it seems to be very close to the mind of Jesus here, too. This be too simple a thought to deserve such dignity; but it appears to be one of eepest and most difficult ideas in the contemporary world.

erever we turn, we meddle. Individuals do this to each other, particularly milies; that is why the home of two sisters is an appropriate setting for this de in Jesus' life. Nations do it to one another; so do groups, races, social —all with the most high-minded names for what they are doing, and all, Martha, calling on their Lord to justify them and their ways.

e history of the human race is one long commentary on the opposite of this and let live" policy. We are willing to cut off our own true life and other e's in order to be "right" and convince other people of our "rightness" over st theirs. But if we could manage to let all that go, life might be rich for all , and both Mary's truth and Martha's truth would stand a chance.

—MARY MORRISON

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In the almost fifty years since that time, the sensation value of Lassen Peak's fitful eruptions has been surpassed by an explosion of another kind. Sacramento's population has been increasing faster than any other section of the nation, save certain other areas in the State. 1959 saw a 12 per cent increase in Sacramento communicants, boosting total membership to almost twenty thousand. Parishes have sprung up practically overnight, reminiscent of the Gold-Rush past. Case in point: Sacramento County had four parishes and five missions in 1959. By 1970 reliable sources predict that on a population basis, the Church should have forty-eight congregations in this county alone.

At present, Episcopalians in Sacramento are in the spiritual care of fifty-four clergy and twenty-nine lay readers. But attention is being paid to the ever growing need for additional leadership. As members of the Eighth Province, Sacramento assumes partial responsibility for the Divinity School of the Pacific in nearby Berkeley. St. Francis Day School, Fair Oaks, provides training for younger students.

The Rt. Rev. Clarence R. Haden, Jr., *Bishop of Sacramento, is a native Texan, and as such should feel right at home in his new territory with its superlative sequoia trees and magnificient mountains. He was graduated from Baylor University, Waco, Texas, and took his theological training at Union Theological Seminary, New York, and Seabury-Western Theological Seminary, Evanston, Illinois. Bishop Haden was ordained to the priesthood in 1936. He served churches in Texas, Louisiana, and North Carolina before coming to New York City in 1951 to become Executive Director of the Presiding Bishop's Committee on Laymen's Work. Bishop Hayden has been active in diocesan and Provincial activities since his consecration in 1958, and is in demand as a guest speaker. He conducted the 1960 Lenten Teaching Mission in New Orleans, and his plan for an evangelistic program for Lent, 1961, in Sacramento has just been approved by the diocese's fiftieth convention.*

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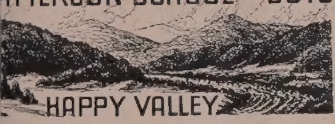

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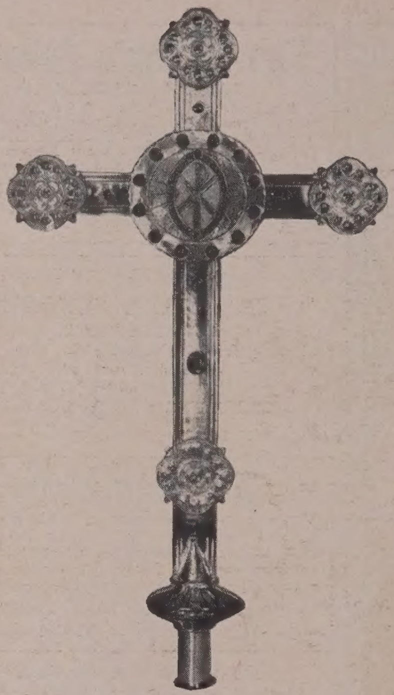

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